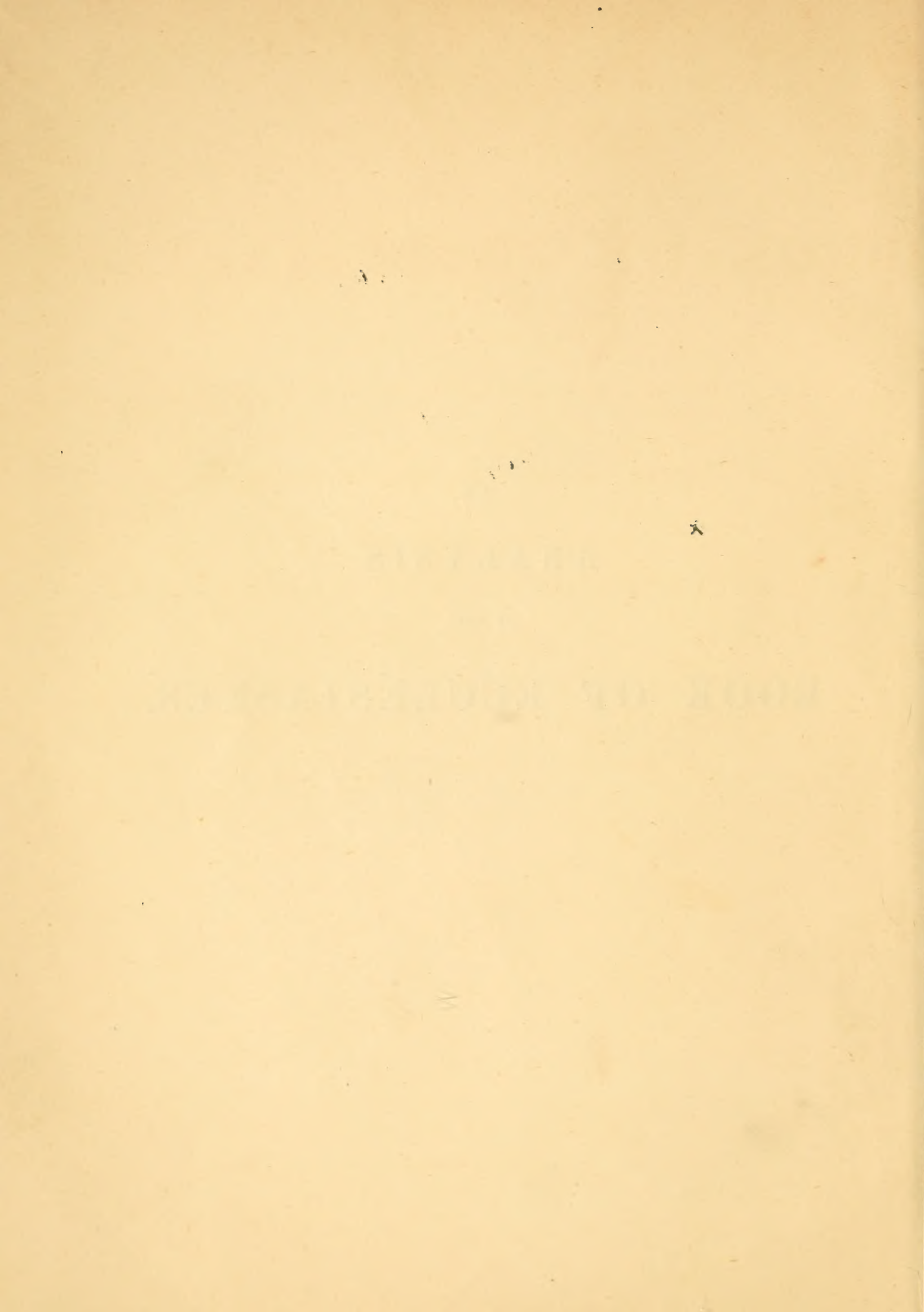
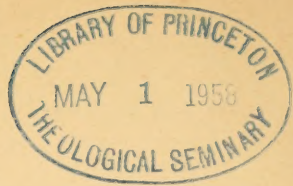


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AN
ANALYSIS
OF THE
BOOK OF ECCLESIASTES.





AN
A N A L Y S I S
OF THE
BOOK OF ECCLESIASTES:

WITH REFERENCE TO
THE HEBREW GRAMMAR OF GESENIUS,
AND WITH
NOTES CRITICAL AND EXPLANATORY.

TO WHICH IS ADDED THE BOOK OF
ECCLESIASTES, IN HEBREW AND ENGLISH,
IN PARALLEL COLUMNS.

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P R E F A C E .

As there are already extant many Commentaries, both critical and expository, on the Book called Qoheleth or Ecclesiastes, it might seem unnecessary, if not presumptuous, to add to their number by the following publication. Every fresh Commentary, however, on any portion of Holy Writ may contribute towards its elucidation, and in some particulars be more adapted for usefulness than those which have preceded it. Under this persuasion I have ventured to put in print the following work, in which my aim has been to combine a close critical analysis of the text of the original with remarks explanatory and illustrative of the Inspired Author's meaning. Keeping mainly in view the instruction of those who are learning the Hebrew language I have paid especial attention to grammatical exegesis, and have therefore made throughout the work repeated references to Gesenius's Grammar and Lexicon, and to such authorities as Knobel, Hitzig, Heiligstedt, Ewald, M. Stuart, and other eminent scholars. A new translation has not been attempted, but whenever any rendering of a word or passage has appeared better than that of the authorized English Version, it has been given, generally with an appeal to the Lexicon or Grammar, or to some other authority, ancient or modern.

Little need be said to recommend the study of Qoheleth. Though it is undeniably a difficult Book, yet this difficulty relates rather to its plan, its meaning, and the connection of its several parts, than to the language itself in which it is written. This latter, though undoubtedly peculiar in its style, is for

the most part simple and grammatical in its structure, and therefore not unsuitable for the study even of those who have made only moderate proficiency in Hebrew. A thorough mastery of its grammar and peculiarities of style and diction, will greatly aid the student's progress in a further acquisition of the language. Moreover, the Book, as to its contents, well merits the attention of young men in our Universities, and Theological Colleges, on account of its many wise and pithy sayings, and the excellent moral precepts it contains for the instruction and guidance of youth. As being, too, the oldest, and only specimen of practical Moral Philosophy which has come down to us from the ancient Hebrews, it is assuredly (to say nothing of its sacred character as an Inspired Book) not less worthy of study than the philosophical treatises of Greece and Rome.

If the following work should in any way facilitate this study, I shall not regret the time and pains I have expended on its preparation, and, since *humanum est errare*, I trust the reader will kindly condone any mistakes into which I may have inadvertently fallen.

Llanvapley Rectory, Monmouthshire.

November 6, 1874.

INTRODUCTION.

IF any weight is to be attached to the opinion of antiquity, that opinion is unanimous in assigning to Solomon the authorship of Qoheleth. It is true that in the Talmud (*Baba Bath.* fol. 14, 15) we read "Hezekiah and his Society wrote [כְּתָבוֹ] Isaiah, Proverbs, Canticles, and Qoheleth:" and again, Rabbi Gedaliah (*Shalshel Hakkab.* fol. 66) says that "Isaiah wrote his own Book, Proverbs, Canticles, and Qoheleth," but the verb כָּתַב in both places probably means nothing more than *wrote down, wrote out, or copied*, and therefore these passages do not contradict the express testimony of the Jews elsewhere, that Solomon was the author: see Wolf, *Biblioth. Heb.* Vol. II. p. 121; Carpzov, *Intro. ad Lib. Biblicos*, par. II., cap. 4, § 4. The fact that the Book was placed in the Sacred Canon of the Old Testament, as the work of Solomon, clearly shows what was the opinion of the ancient Jewish church, and the tradition of the early Christian church accords with the Jewish in this respect: see Pineda (*Proleg. ad Eccl.*), and Natalis Alexander, *Hist. Eccl.* III. 317. In the Book itself the authorship seems ascribed to Solomon, for the writer speaks of himself as the son of David, and as reigning in Jerusalem over Israel, i. 1, 12, which could be affirmed of no other son of David except Solomon; also, as excelling in wisdom all who were before him in Jerusalem, i. 16, and as having sought out and set in order many proverbs, xii. 9; and to none so fitly as to Solomon could the description in ii. 4-10 be applied. The only question is, might not the writer personate

Solomon, or introduce him as the speaker, as *e.g.*, is done in the Book of Wisdom (vii. 1-21). It appears to me unlikely that in an Inspired Book such should be the case. Truth, rather than fiction, would naturally be expected of one who wrote or spoke under the influence of the Holy Spirit of Truth. The name Solomon certainly does not occur in any part of the Book, but little importance can be attached to such omission, since the description given of the author, is applicable to Solomon only; and there might be reasons for the omission, with which we are not acquainted.^a

Grotius appears to have been the first Christian writer in modern times who denied Solomon to be the author,^b and since his days the same view has been advocated by Eichhorn, Schmidt, Döderlein, Bauer, Augusti Bertholdt, Umbreit, De Wette, Rosenmüller, Gesenius, Jahn, Ewald, Knobel, Hitzig, Heiligstedt, Hengstenberg, and M. Stuart: but, on the other hand, Huet, Calov, Witsius, Carpzov, Van der Palm, and most of the older critics, S. Schmidt, Geier, Le Clerc, Rambach, J. D. Michaelis, L. Ewald, Schelling, and the English commentators Poole, Bp. Patrick, Henry, Scott, Holden, Bridges, Bp. Wordsworth, and others, have supported the ancient tradition.

To some of the objections against Solomon's authorship replies are given in the course of the annexed Commentary, and in regard to the alleged occurrence in the Book of many Chaldee or Aramaic,^c and neo-Hebraic words, it is shown that several of the words in question are not Chaldaisms, and that others, called neo-Hebraic or words of the later Hebrew, are found in the older Books. Here, however, it may be remarked that the presence of a few foreign words is by no means surprising, when it is considered that Solomon's court was resorted to by

^a Holden conjectures that as Solomon means "peace," the omission of the name might be intended to intimate that he had forfeited his name of peace, since by his former transgressions he had troubled Israel, 1 Kings xi. 14, 23 (*Prelim. Dissert.*, p. x.)

^b He supposed that Zerubbabel caused the Book to be composed in the name of Solomon, and that Zerubbabel is referred to in xii. 11 as the "one shepherd." Gibbon alludes with approbation to this opinion of Grotius. Vol. vii., ch. 41, p. 195, note 33.

^c This is the more generic term; Aramæa in its widest extent embracing Syria and Mesopotamia.

many strangers (1 Kings x. 24); that his dominions comprised a great part of Syria; that his commerce brought him into frequent communication with his Eastern neighbours; and that his connexion with strange wives must have rendered him familiar with many of their words.^a Also, owing to the close affinity, which exists between the Hebrew, and its sister dialects, the Chaldee, Syriac, and Arabic, words found now in one or more of these three last dialects only, may yet have been pure Hebrew, when that language was still a spoken language; see *e.g.*, the word חֶבֶב in Deut. xxxiii. 3, on which Dr. Robertson well remarks in his *Clavis Pent.*, p. 707, note *, “Exstat quidem חֶבֶב apud Chaldæos, Syrios, et Arabes; et hoc argumentum est illam vocem, viva lingua Hebraica, etiam apud Hebræos exstitisse, quum hæ dialecti sunt, vel filiæ linguæ Hebrææ, vel saltem unam tantum linguam cum Hebræa formant, ut variæ dialecti linguæ Græcæ unam linguam constituunt.” Nor is it singular, if in a philosophical work like Qoheleth, Solomon should have introduced some words, which are not of known Hebrew usage, but which commended themselves to him by their adaptation to the matter in hand; such, *e.g.*, as the abstract nouns יְתָרוֹן i. 3; עֲנָן i. 13; רְעוּת i. 14; רְעִיּוֹן i. 17; כְּשָׁרוֹן ii. 21; הִשְׁבּוֹן vii. 25; שְׁלָמוֹן viii. 4; which are neither Chaldee, nor neo-Hebraic words, but ἀπαξ λεγόμενα, and may have been invented by Solomon as the most suitable to express his meaning.^b Lastly, to the objection of Eichhorn that the style of this Book differs from that of the Proverbs and of the Canticles, and therefore indicates a different authorship, it is sufficient to reply that the

^a Weiss goes further, and asks, “What language did Solomon employ in courting these women, or in obtaining them from their parents? Or what language did he use with the foreign merchants, before they taught him theirs? Will it be maintained that these heathen ladies and commercial men spoke Hebrew! Why not then give credit to Solomon that he knew their languages even before he had anything to do with them? Or might not David have spent a few talents of the hundreds of thousands which he possessed, in paying teachers to instruct the crown prince in the same languages spoken by the neighbouring nations?” *Introd. to Eccles.*, p. 10.

^b In other Books also of Holy Scripture we have instances of the framing of particular words or forms: *e.g.*, the following are found in Obadiah, but nowhere else in the same sense, viz., מִצְפְּנָיו “his hidden places,” v. 6; נִבְעֵי “are sought out,” (ib.); כְּזוֹר “a snare,” v. 7; קָטַל “slaughter,” v. 9; פְּרָק “a crossway,” v. 14; לָעִי “they shall swallow down,” v. 16.

nature of the subjects, and the time and circumstances, under which the Books were respectively written, would account for such diversity. Canticles, however, in one respect resembles Qoheleth, for in it also are found some foreign words and peculiar forms of expression. True that Canticles also is denied by many to be the production of Solomon,^a but it is not a little remarkable that Hengstenberg and others, who acknowledge it to be his, should at the same time maintain that he could not have written Qoheleth on account of the Aramaisms, or foreign expressions, contained therein (See Bp. Wordsw. *Intro. to Eccles.* p. 2, note (2)).

Assuming then Solomon to be the author we can easily ascertain the period of life when he wrote, or uttered, the statements recorded in this Book, for it is clear from the Book itself that he did so in his old age: thus in ii. 4 he speaks of his buildings, and we learn from 1 Kings ix. 10 that those buildings occupied him for twenty years of his life, and the very mention of them, and of his vineyards, gardens, and orchards, implies that he had had some considerable enjoyment of them, so as fully to test the satisfaction they could give. Nor is it less clear that he had for a long time reflected upon, and made trial of, all the other methods in which men seek for happiness. It was too when he was old that his wives turned away his heart from God (1 Kings xi.), to which, some think, he alludes in vii. 28. His remarkable description, also, of old age in chap. xii. seems the language of one who knew by experience its infirmities. Hence we may conclude that the current tradition among the Jews is correct, viz., that as of Canticles in his early life, Proverbs in his full manhood, so of this Book Solomon was the author in the decline of life, after he had been brought to true repentance for his idolatry and other sins.^b His repentance, indeed, is not expressly recorded in

^a The uniform tradition of the ancient Hebrew and Christian church ascribes it to Solomon.

^b Thus the date would probably be about 977 B.C. On the other hand, those who deny Solomon to be the author fix upon all dates from Manasseh, who reigned from B.C. 698 to B.C. 644, to about B.C. 200. "So conflicting is the character of that criticism, which discards the unanimous consent of the Church of God." (Bp. Wordsworth.)

Scripture, but many statements in the Old Testament can hardly be explained satisfactorily under any other supposition; see, *e.g.*, 2 Sam. vii. 14, 15, with Ps. lxxxix. 30-35, nor is it probable that in 2 Chron. xi. 17 Solomon would have been joined with David as the good pattern, which for three years Rehoboam and his subjects followed, if he had persevered and perished in his apostacy: still less, would one, who was to die impenitent, have been designated as a type of the Messiah (Ps. lxxii.): also, many parts of this Book, especially the concluding exhortation, xii. 13, indicate a heart which had been turned from the love of sin; as does the fact that it is an Inspired Book, included in the Canon of the Sacred Scriptures, all whose authors were "Holy men of God." 2 Pet. i. 21.

As to the charges of Epicureanism,^a Scepticism, and Fatalism, which have been brought against the author of this Book it will here be sufficient to remark, that the very fact that the Book formed a part of those Jewish Scriptures, which our Lord Himself and His Apostles declared to be of Divine Inspiration and authority, is of itself a refutation of such charges, for certainly they would never have sanctioned a work, in which such opinions were inculcated. True that the Book is never *quoted* by them, but neither do they quote from Judges, Ezra, Nehemiah, Esther, and the Song of Solomon, for the obvious reason that they had not occasion to do so. It is enough to establish the Divine authority of these Books that they were included among those Old Testament Scriptures, which the Jews possessed and acknowledged.

This Book is distinguished from all the other Books of the Old Testament by certain *peculiarities of diction*, and these prove that it is the work of *one*, and not of several authors. It is for the most part of a sententious, didactic, character, but not, like the Book of Proverbs (ch. x. to xxix.), a series of apothegms with little or no connection between them. When apothegms, strictly so called, are

^a This term came to be identical with sensualism, owing, chiefly, to the calumnies of the Stoics, but historians are generally now agreed that Epicurus was a man of pure and virtuous life, whose doctrines exhorted to moderation and abstemiousness. Lewes's *Hist. of Philos.*, Vol. i., p. 342.

introduced, they are for illustration, and not, as in the Book of Proverbs, for their own sake. See *e.g.*, Qoheleth vii. 1; x. 1, 8-11. Though the ancient Fathers of the Christian Church have classed Qoheleth among the *metrical* Books of Scripture, yet it is by no means entirely poetical either in form or spirit. Bp. Jebb remarks, "The substratum of this Book is unquestionably prose, but equally unquestionable and very elegant verses are frequently induced upon it." (*Sacred Lit.* Sec. 5, note 2). Desvœux had, before him, maintained this opinion; and Bp. Lowth, though he had originally been disposed to think the work altogether prose, yet in a subsequent edition of his *Prælections* readily acceded on this point to the sentiments of Desvœux.^a The same view is taken by Cor. a Lapid. (*Argum. in Eccles.*); Van der Palm (*Diss. de Lib. Eccles.* cap. 3); Schultz, and Bauer (*Prolegom. in Eccles.* § 5); and Dr. Bernard Hodgson (*Transl. of Eccles.*). Passages of a poetical character, mentioned by Desvœux, (*Philol. Observ.* bk. II. p. 342-5), though not all having the Hebrew poetic form, *i.e.*, parallelism, are the description of natural revolutions, i. 5-7; the parallels of opposition, iii. 2-8; the several images brought together to recommend society, iv. 9-12; the sayings in vii. 1-8; the enumeration ix. 11, the simile v. 12; the several apothegms x. 8-11; the counsels given in xi. 1-6; and the famous description of old age, xii. The changes of style from mere colloquial prose to a diction more or less elevated, may be accounted for from the varying moods of the Author's mind under the different experiences and observations detailed by him. In ch. ii., where the Author recounts his own experience, his style assumes the narrative, or historical, form, though still approaching the sententious; and here is noticeable one peculiarity, *viz.*, the absence of Vav consecutive with the imperfect, which we meet with continually in the historical Books of Scriptures. The non-usage of this

^a See Book II. of Lowth's *Prælec. Lect.*, 24, note 16, "It is the opinion of a very ingenious writer in a learned work, which he has lately produced, that the greater part of this Book was written in prose, but that it contains many scraps of poetry, introduced as occasion served: and to this opinion I am inclined to assent."

idiom is doubtless characteristic of the later Hebrew, but, as so very small a portion of Qoheleth is narrative, its absence determines nothing as to the period at which the Book was written. Had the Book been an historical Book, the case would clearly have been different.

Of the various opinions entertained concerning the subject matter of the Book, the best, it seems to me, is, that its main topic is *the utter insufficiency of earthly objects of desire and pursuit to impart true happiness.*^a This is stated at the outset in the words "Vanity of vanities, all is vanity," i. 2. By an induction of particulars derived from his own personal experience, and from his observation of others, Solomon establishes this his assertion. In the course of the work he repeats it about twenty-four times in the same, or equivalent terms, at the close of different illustrations and discussions. He does not, indeed, mention every means, which men in vain have recourse to for enjoyment (for it was not his design to compose a complete code of morals), but he takes some of the principal, as specimens from which we may judge of all the rest, and then, after this induction, he finally in xii. 8 repeats his original assertion as proved, and draws from it the practical conclusion that true happiness is to be found only in the fear of God, and in the keeping of His commandments. But while the main and direct object of the Book is thus to expose the vanity of those earthly things in which men seek for satisfaction, it has also a secondary object, viz., that of furnishing us with precepts and directions how best to conduct ourselves in this life, so as to avoid or mitigate its evils, and secure the greatest attainable happiness. Hence so large a portion of the Book is devoted to the consideration of wisdom, the meaning of which term, as used in this work, is explained in note on i. 13. It may, therefore, with truth be said that of all moral philosophical treatises there are none more *practical* than this, and it strikingly contrasts in this respect with the metaphysical speculative philosophy of the Grecian sages.

The Book is *Oriental* in its form and structure, not drawn up with the accuracy

^a See Matt. Henry's *Comment.*; *The Annot. Paragr. Bib.*; and Moses Stuart's *Comment.* (1862).

of a set moral or philosophical treatise, but reflective and discursive.^a Various subjects in connection with the main argument are touched upon. The Divine Providence, *e.g.*, is exhibited in a very striking aspect, as exercising an absolute universal control over human affairs, as being unchangeable, and inscrutable, and requiring the light of eternity for its full illustration, iii. 11, 14; viii. 17. Further, the topics of avarice, or eager pursuit of wealth, oppression, and wisdom, are, as occasion serves, again and again presented to view, though always under a different aspect. Hence, while the main object of the work is apparent, it is not easy always to see the connection of the several parts; yet such a connection is traceable, and will accordingly be pointed out in the subjoined commentary.

It perhaps need hardly be added that for the right understanding of the Book we must bear in mind its *experimental* character. The Author doubtless sometimes gives vent to hasty, impatient, despairing sentiments, see, *e.g.*, ii. 14-23; iii. 18-21; iv. 2, 3; but these are the utterances of a mind at the time oppressed by what he felt and saw, and it is not more surprising that Solomon should have spoken thus, than that Job and the Psalmist should have used similar language under great despondency. Of the real and settled opinions entertained by him after mature reflection and Divine teaching we have ample evidence in this his discourse; yet, at the same time, none must expect to find in it the same degree of light as is furnished in the Gospel. In relation to this latter it is *preparatory*, because a conviction of the vanity of all earthly things is a needful step to the cordial reception of that salvation which the Gospel offers.

It indeed furnishes us with many excellent precepts, suitable to alleviate our sorrows, and encourage us in the discharge of our duties, but it is only by coming to Him, who is wiser and greater than Solomon, that we can obtain true peace,

^a "The laws of methodical composition and arrangement were neither known by the Hebrews, nor regarded in their Didactic writings. They uniformly retained the old sententious manner, nor did they submit to method, even where the occasion appeared to demand it." Lowth's *Poet. Heb. Præf.*, 24, p. 174.

grace to help in every time of need, and the privilege of rejoicing, even in the midst of tribulation, with a hope full of immortality.

ANCIENT VERSIONS OF QOHELETH.

Of the ancient Versions referred to in the course of this work the oldest is the *Septuagint*, begun in the time of the earlier Ptolemies, in the first half of the third century B.C., and probably made by Alexandrian Jews (Hody. ii. c. iv.). The difference of style and diction in different Books shows that it is the work of different translators, and there is ample internal evidence of its having been made from Hebrew MSS. which were without vowels and accents. As regards Qoheleth it is far from being a classical translation, often closely imitating the Hebrew without regard to the difference of the Greek idiom. It has also some misreadings, omissions, and additions, but yet, on the whole, it is an accurate translation, and should be frequently consulted by the student.

The modern *Vulgate* is, as far as regards the Old Testament, (with the exception of the Psalms) Jerome's Version from the original Hebrew. In general this Version translates Qoheleth accurately, but in some passages, as, *e.g.*, iii. 11, v. 8, viii. 10, it departs widely from the literal meaning of the Hebrew Text.

The *Syriac*, called Peshito, *i.e.*, simple, because free from all allegorical interpretations and paraphrases, is older than the Vulgate, and was written (Dathe conjectures), by a Jewish Christian, in the first century of the Christian era according to Jacob of Edessa. It was the earliest Christian translation ever made from the Hebrew, and for the most part exhibits faithfully the meaning, which also it is better adapted as a kindred dialect to express, than the Greek language, which has no such affinity. Whether, however, the translator may not have occasionally consulted the LXX., it is impossible to determine. Perhaps in some passages both versions may have preserved the more ancient reading of Hebrew MSS., no longer extant. There was afterwards in the beginning of the seventh century, a Syriac version from the Hexaplar text of the LXX. That given in Walton's Polyglott is the Peshito.

The *Arabic* Versions of the Old Testament, or rather of portions of it, have been made in this language from the Hebrew text, the Peshito Syriac, and the LXX. The earliest on record is that of the Pentateuch, Isaiah, Job, and the Psalms from the Hebrew by Rabbi Saadiah in the tenth century. According to Desvœux, Qoheleth was translated from the LXX., or perhaps partly from the Hebrew, and partly from the LXX.: it does not badly express the meaning of the Hebrew text.^a The date and authorship are unknown, but probably it was the work of an Arabian Jew who had embraced Christianity.

The *Targum*, from תרגום, to interpret, is a paraphrase, rather than a translation, in Chaldee. The principal writers were Onkelos, who paraphrased the Pentateuch; and Jonathan the son of Uzziel, who paraphrased the greater and lesser Prophets. The latter lived about thirty years B.C., Onkelos something later. Much more recently was composed a Targum on the five Megilloth, Ruth, Esther, Ecclesiastes, Song of Solomon, and the Lamentations of Jeremiah, but when, and by whom, is not known. It is exceedingly free, and full of extraneous matter.

^a Not knowing the Arabic language I have been obliged to depend on the Latin interpretation in Walton's *Polyg.*, and am of course, therefore, less qualified to give my opinion of the version than an Arabic scholar.

ECCLESIASTES I.

VERSES 1-11 form an introduction to the book, stating its subject and giving general illustrations of it.

VERSE 1.

1. **דְּבָרֵי קֹהֶלֶת**. *The words of Qôhéleth.*^a The term “words” applies to all the sayings which are about to follow: conf. **דְּבָרֵי יִרְמְיָהוּ** *the words of Jeremiah*, Jer. i. 1; **דְּבָרֵי עָמוֹס** *the words of Amos*, Amos i. 1.

2. **קֹהֶלֶת**, the name by which Solomon speaks of himself in this book; *Ἐκκλησιαστής* (LXX.); Ecclesiastes (Vulg.); Concionator (Jerome); The Preacher (Eng. Vers.); Prediger (Luther): so Gesenius (*Lex.* p. 726), and many others. According to its form the word is the Part. act. f. of **קָהַל**, to call, to call together, to assemble, but probably it is here the Qal Part. act. m. with the fem. term. **תָּ**, forming a *nomen munieris* (such nouns having frequently a fem. form, because they border on the abstract sense), and being put to designate the bearer of the office: conf. **סֹפֵרֶת** (scribe) used as the name of a man, Ezra ii. 55; **פִּכְרֶת**, Ezra ii. 57, Neh. vii. 59; **עֲלֻמֶת**, 1 Chr. vii. 8; also, the fem. termination of **פָּחָה** governor, Neh. v. 14, 18; xii. 26; **בִּנְת** colleague, Ezra iv. 7 (see Gesen. *Lex.* p. 406). Thus frequently in Arabic, Æthiopic, and Aramæan, *e.g.*, **חֲלִיפָה**, Caliph; and somewhat analogous are the modern titles, Lordship for Lord, Herrschaft for Herr, etc., see *Gram.* § 107, 3.^b It is evident from the use of the m. verb with the term in ver. 2, xii. 8-10, that it refers to a *person in the mas.*, for though in vii. 27 we have a fem. verb, yet there either the ה is paragogic, or, as is most probable, the true reading is **אָמַר הַקֹּהֶלֶת**, as in xii. 8, and as all the ancient versions (see Walton's *Polyglott*) seem to have read. Like a proper name, *Gram.* § 110, 1, the official title **קֹהֶלֶת** does not require the article, but may be accompanied by it for the sake of emphasis; conf. **הַסֹּלֹהִים** for **סֹלֹהִים**. According to the rt. the lit. meaning would doubtless be “a gatherer together,” or “an assembler” (Parkhurst's *Heb. Lex.*), but as *concio* means both assembly, and oration; *ἐκκλησιάζω* to convoke an assembly, and to harangue an

^a *p* is pronounced *Q* according to Gesenius's *Gram.*, § 5.

^b When the name of the Grammar is not given, the reference is, as here, to that of Gesenius, edited by Dr. Rödiger.

assembly (Donnegan's *Gk. Lex.*), so קהלת may denote one who assembles, and also who addresses an assembly.^a Hence some (as Corn. a Lap. and Holden) think that the following discourse was delivered *vivâ voce* in public;^b but since we have no other instance in Scripture of Solomon addressing a public assembly, except at the dedication of the Temple (1 Kings viii.; 2 Chron. vi. etc.), for the declaration that he *spake* 3,000 proverbs . . . *spake* of trees, etc., 1 Kings iv. 32, 33, does not necessarily imply an address to an assembled multitude, it is perhaps sufficient to suppose that he here calls himself Qoheleth, or the Preacher, because the following discourse abounds with instruction, warning, and rebuke, and was intended for general perusal. The constant use of the sing. num., instead of the plur., to designate the party addressed, seems, I think, confirmatory of this view.

The following are the principal of the many other explanations which have been given of the term, but which are all more or less objectionable; *e.g.*, Symmachus renders it παροιμαστής, *a collector of proverbs*; the Arab. vers., Moses Mendelssohn, and Grotius, συναθροιστής, "*a collector or a compiler of wise sayings*;" but קהל is never, like אסף and קבץ, used of things as well as of persons (Gesen. *Lex.*, p. 726). Desvœux regards the word as = *Sophist*, according to the original and honourable signification of that term, but prefers to render it *Orator*, because *Sophist* is generally now used in a reproachful sense. Simonis quite unnecessarily has recourse to the Arabic, and translates the word *Senex*, from an Arab. rt. *corrugatus, decrepitus fuit*, and thinks that the fem. termination implies that the mind of Solomon in his old age was rendered effeminate by the idolatry into which he was drawn by his wives (*Arc. Form.*, p. 607). Döderlein, Bauer, and others interpret it *Academy* or *Assembly of learned men*, but a careful examination of the passages, where the word occurs in this book, can hardly fail to convince an unprejudiced reader that the title is personal, and meant to designate the author of the book; also, if a society was referred to we should doubtless have had the fem. gend. in the predicate, where we now find the masculine. Another opinion is that of Lightfoot (*Works*, vol. i. p. 76), and, after him, J. H. Michaelis, *viz.*, that Qoheleth means *The Gatherer*, because Solomon's object in this discourse was to gather or bring back those who had gone astray after vanity. But there appears

^a The rt. קהל significat congregare cœtum et ad eum verba facere (*Corn. a Lapide*); or קהל = קול (an unused rt.) to call, to say. (*Gesen. Lex.*)

^b Thus there would be some analogy between Solomon and another royal preacher, Constantine the Great, see Eusebius in *Vit. Const.*, l. ii. c. xi.; Gibbon, Vol. iii. ch. xx. pp. 269-271.

no other instance in Holy Scripture where קהל is used in the sense of reclaiming persons from sin, and bringing them into the right path.^a Again, Jahn and Prof. Lee (*Lex. and Gram. Art.* 175, 4) render the word *preeminent preacher*, regarding the final ה as intensive, like the *s excellentiæ* in Arabic, but we have not another parallel instance in Hebrew, and ה (*i.q.*, ה paragogic) would more properly denote auxesis in *quantity* than in *quality*, *i.e.*, “a copious” not “a preeminent” preacher. So Knobel and M. Stuart. Lastly, Geier, Le Clerc, Rambach, and more recently Ewald, Hitzig, and Bp. Wordsworth consider Qoheleth to stand for *Wisdom*, personified in Solomon:^b but, as M. Stuart remarks, no express intimation is given in the book of such personification, as is the case where *Wisdom* is personified in Prov. i. 20; viii.; ix.; Sirach xxiv.; on the contrary, Qoheleth is always introduced as speaking and acting in his own individual person: moreover, *Wisdom* personified never in Scripture speaks in the person of another, but in her own person (see Stuart’s *Introd.*, p. 55). It would, however, be no valid objection to this view that Qoheleth, being a fem. noun, *i.q.*, chochmah, is construed with a m. predicate, or, if the reading of the text in vii. 27 is correct, sometimes with a m. and sometimes with a f. predicate, for, according to Schröder (*Instit. Ling. Heb.*, reg. 22), nouns used metonymically are construed either according to their proper or figurative signification. בן־דָּוִד the son of David; note that “a son of David” would be בֶּן לְדָוִד (*Gram.* § 115, 2, a); also the form דָּוִד, not דָּוִיד, is the one found in the *earlier* books of the Old Testament, the only exception being 1 Kings iii. 14.

3. מֶלֶךְ בִּירוּשָׁלַם king in Jerusalem, put in apposition, not to David, but to Qoheleth, the son of David, and proving that Solomon must be meant, because he alone of David’s sons succeeded him. The prep. בְּ, LXX. ἐν, is not rightly rendered *of*, as in Eng. Vers., nor could a king be properly styled the king of his capital. It is true we often meet with the expression, “king of Babylon,” as, *e.g.*, in Is. xiv. 4; Jer. xxviii., but it is probable that בָּבֶל in all such passages denotes Babylonia itself, see Gesen. *Lex.* בִּירוּשָׁלַם written in pause, and defect. for בִּירוּשָׁלַם; בִּי for בִּי (§ 24, 1, a) for בִּי (§ 28, 1). Simonis and Ewald think that שָׁלַם and שָׁלִים are dual forms, and refer to the Upper and Lower parts of the city,

^a See Gesen. *Heb. Lex.*, where examples of its use in Hiphil and Niphal, in which conjugations only it occurs, are given.

^b Thus Bp. Wordsworth: “It is not Solomon himself personally that speaks in this book, but it is Divine Wisdom who speaks in him, and by him. *She* is the *Koheleth*, or *Gatherer*.” (*Introd. to Eccles.*)

as מִצְרַיִם denotes the two Mitars, or Upper and Lower Egypt, but, more probably, they are only protracted forms for the older שָׁלֵם (§ 88, 1, Rem. 2, and Gesen. *Lex.*, p. 367).^a It has been objected by Döderlein (*Scholia in Eccles.*) and Eichhorn (*Einleitung*, § 658) that Solomon would have styled himself *king of Israel*, had he been the author of this book; and that Jerusalem must be used in contrast to Samaria, the capital of the ten tribes; but Jerusalem is here appropriately mentioned as being the royal city where Solomon held his court, and perhaps by way of distinction from David his father, who had reigned both in Hebron and Jerusalem (2 Sam. ii. 11; v. 5; 1 Kings ii. 11); also, in i. 12, Qoheleth speaks of himself as *king over Israel in Jerusalem*, where the natural meaning to be attached to the term "Israel" is, that it stands for the whole nation or twelve tribes of Israel, as in Prov. i. 1. The successors of Solomon are never so called, but kings of Judah, to distinguish them from the kings of Israel, *i.e.*, the revolted ten tribes.

VERSE 2.

4. הֶבֶל הַבָּלִים *Vanity of vanities!* With this mode of forming the superlative, conf. Gen. ix. 25; Ex. xxvi. 33, 34; Cant. i. 1; § 119, 2 Rem. So in Chaldee, מֶלֶךְ מְלָכֵי *king of kings*, Dan. ii. 37, for the greatest of kings. The repetition here of the exclamation, *Vanity of vanities!* of course adds still further intensity to the idea. הֶבֶל *breath*, and hence *vanity*, *i.e.*, nothingness, what is unsubstantial, unsatisfying, and transitory: LXX., παρατότης: found here and in xii. 8 only, but a form of segolate common in Syr. and Chald., retaining the original Inf. form. The more usual form in Hebrew is הָבֵל, which occurs in pause at the end of this verse, and whence comes the plur. הַבָּלִים: perhaps the form הֶבֶל may have been chosen for the sake of variety in diction. Qoheleth abruptly (his mind being full of his subject) announces in this verse the great theme of his discourse,

^a On the derivation and signification of the word Y^crûshalaim there is much difference of opinion. Gesenius (*Thes.*, 628, *b*) and Fürst (*Handb.*, 547, *b*) derive it from יְרוּשָׁלַם *foundation of peace*, rt. יָרָה to lay a foundation: but in his *Lex.* (p. 367) Gesenius prefers *habitation of peace*, יָרָה, *i.q.*, Arab. *men*, and hence by meton. *habitation*. Reland, Simonis, and Ewald suggest יְרוּשָׁת־שָׁלֵם *possession of peace*, one ש being excluded; but, as Gesenius remarks (*Lex.*, p. 367), this does not agree well with analogy, for in Hebrew the former of doubled letters is not in such a case usually excluded, but is commonly compensated with Daghesh forte, as in יָרֻב־בָּעַל for יָרֻב־בָּעַל; besides, the form יְרוּשָׁת with the meaning of *possession* (= יְרוּשָׁה) neither occurs separately, nor yet in composition. Another opinion is, that Jerusalem = Jebus-salem, the ב being changed into ר for easier pronunciation: the original name Salem (prop. Shalem) having been probably given to it by Melchizedec, who is called "king of Salem," Gen. xiv. 18. (Barnes on Isaiah i. 1.)

viz., the utter insufficiency of all earthly objects of desire and pursuit to make men happy. We find this truth repeated in the same or similar terms no less than 24 times, *viz.*, in i. 14, 17; ii. 1, 11, 15, 17, 19, 21, 23, 26; iii. 19; iv. 4, 8, 16; v. 9; vi. 2, 9, 11; vii. 6; viii. 10, 14; xi. 8, 10; xii. 8. This shews that notwithstanding digressions the main theme of the book is constantly kept in view. **הַכֹּל הַכֹּל** *the whole* (is) *vanity*, an assertion to be limited to all earthly efforts, pursuits, and objects, all things which are done or happen under the sun;^a as is clear from vers. 3, 14; ii. 14, 17-21, etc. The words of Solomon in this verse are said to have comforted Gelimer king of the Vandals, who repeatedly uttered them, as he was being led in triumph by Belisarius (Gibbon, vol. vii. ch. 41, p. 195). See a like sentiment in Persius, *O curas hominum! O quantum est in rebus inane!* (*Sat.* i. 1.)

VERSE 3.

5. **מַה-יִּתְרוֹן** *What profit?* The affirmative interrogative has a negative sense = there is no profit (*Gram.* § 153, 2, 2nd par.); conf. ii. 22; iii. 9; vii. 13; viii. 1. **יִתְרוֹן**, lit. "what is over and above," hence "gain," "advantage," conf. τὸ περισσόν, Rom. iii. 1. The word occurs eight times in this book, but no where else in Scripture, though words ending in יוֹן and יָוֹן are often found in the oldest books, and therefore do not, as Knobel asserts (*Einleitung*, § 7, p. 73), indicate a later age; *e.g.*, יוֹן occurs Gen. iii. 16; xiii. 18; xxxiii. 2; xxxv. 8; xlii. 19; Ex. xii. 14; xv. 7; Numb. xxi. 20; xxv. 4; Deut. viii. 15; xv. 4; xvi. 4; Judg. iii. 23; viii. 21: יָוֹן Gen. xxiv. 53; xxxviii. 11 (**אִלְמָנָה** fem. of **אִלְמָן**); Ex. xxv. 23; Lev. i. 2. **לְאָדָם** *to man*. The art. under ל denotes the genus, *viz.*, mankind or human race. לָ = "pertaining to" or "belonging to," and expressing a relation not unlike that of the genitive (*Gram.* § 115). **אָדָם** occurs about 47 times in the book, **אִישׁ** three times only, *viz.*, once in i. 8, and twice in ix. 15, the reason being that man is spoken of as man, in his frailty and mortality, and general (not special as God's redeemed Israel) relationship to God; see note on Elohim, i. 13. **בְּכָל-עֲמָלוֹ** *in all his toil*. בְּ may be rendered either "in" or "in respect to," "on account of" (*Gesen. Lex.*, p. 98). The conjunctive accent Qadhma over kôl occupies the place of Methegh, which is often added notwithstanding the presence of Maqqeph (Lee's *Heb. Gr. Art.* (131) (133, 3). **שֶׁ-יַעֲמֹל** *which he toils*. שֶׁ, abbreviated from **אֲשֶׁר** (*Gram.* § 19, 3 a), occurs *far more frequently* in this book than in any other part of the Old Testament, but is not, as Knobel alleges, a mark of *later*

^a Wrongly Geier and Rosenmüller understand **הַכֹּל** to refer to the Universe.

authorship, for besides entering into the two proper names, M^ethushael, Gen. iv. 18; Mishaël, Ex. vi. 22; Lev. x. 4, it is found (in composite words) in Gen. vi. 3; Job xix. 29; Judg. v. 7; vi. 17; vii. 12; viii. 26; 2 Kings vi. 11, and 32 times in the Song of Solomon (*Gram.* § 36); also in the Phœnician remains (Gesen. *Monumenta Ling. Phœnic.*), and the Phœnician is undoubtedly a dialect of the ancient Hebrew.^a It, and the full form אֲשֶׁר, is likewise used in this book in a *greater variety of ways* than elsewhere; also, the use, as here, of a verb with its kindred substantive (*Gram.*, § 138, 1, Rem. 1) conf. Matt. ii. 10; 1 Tim. vi. 12, though common in Hebrew, is *peculiarly* so in this book, e.g., עָמַל עָמַל occurs i. 3; ii. 11, 18, 19, 20, 22; v. 17; ix. 9; עָשָׂה מַעֲשֶׂה, i. 14; ii. 17; iii. 11; iv. 3; viii. 9; קָרָה מִקְרָה, ii. 14; נָדַר נֶדֶר, v. 3; עָנָה בְּעֲנִין, i. 13; iii. 10. תַּחַת הַשָּׁמֶשׁ *under the sun* (שׁ in pause for שֶׁ, *Gram.*, § 29, 4), another expression *peculiar* to this book, and occurring about 27 times. It is a periphrasis for “earthly,” for which the Hebrews had no adjective, and is more forcible than the English word “sublunary.” In i. 13; ii. 3; iii. 1, we have תַּחַת הַשָּׁמַיִם “under heaven;” in viii. 14, 16, עַל-הָאָרֶץ “on the earth.” Note that the sentiment in this verse does not contradict Prov. xiv. 23, “*in all labour there is profit*,” for the reference here is to the vain efforts of man to acquire perfect happiness in the present life. To seek from the world that which is not to be found in it is to “*spend labour on that which satisfieth not*.” Is. lv. 2.

VERSE 4.

6. Qoheleth now proceeds to give some general illustrations of his subject (ver. 4-11). דֹּר *a generation*, lit. a revolution, from דָּוַר to go round, so the cognate word in Arabic. It is applied both to a period of life and a race of men, but seems never used of a race of animals or plants (see the examples in Gesen. *Lex.*).^c

^a “Altogether, there is no proof whatever that the use of *she* for *asher* is any test of the date of any Hebrew book, since (1) it is not Aramaic; (2) it occurs in the earliest, and (3) not in the latest books; (4) its use is idiomatic, and nowhere except in the Canticles and Ecclesiastes does it pervade any book. Had it belonged to the ordinary idiom at the date of Ezra, it would not have been so entirely insulated as it is, in the three instances in the Chronicles and Ezra” [Ezra viii. 20; 1 Chron. v. 20; xxvii. 27]. “It would not have occurred in the earlier books in which it does occur, and would have occurred in later books in which it does not” [e.g., Jeremiah’s prophecies, Ezekiel, Daniel, the six later of the minor prophets, Nehemiah, and Esther]. Dr. Pusey on Jonah, *Intro.*, p. 250.

^b In ii. 3 written (without the pause) הַשָּׁמַיִם.

^c Preston, indeed, after Moses Mendelssohn, understands it here not merely of a generation of men, but of animals, plants, etc.; but I am not aware of any example in the Old Testament where it refers to other than an age or race of men. Here, I conceive, the idea intended is that *man* is frail and perishable, and hence can find no abiding good in the present world.

The indef. "a" = *one* (Eng. Vers.). הֵלֵךְ *passes away*; so in v. 15; vi. 6; Ps. xxxix. 14; Job x. 21; xiv. 20. A very frequent use of the Part. for the finite verb in the present tense (*Gram.*, § 134, 2, a), is another peculiarity of this book, see i. 6, 7; ii. 14, 19; iii. 20; iv. 5; v. 7, 9; vi. 12; viii. 12, 14, 16; ix. 5; x. 3, 19; xii. 5. בָּא *cometh*, i.e., into the world, Part. m. s. of בּוֹא to come in, conf. v. 15; Ps. lxxi. 18. וְהָאָרֶץ with art. becomes אֶרֶץ (§ 93, 6, Rem. 1); וְ but (Eng. Vers.), as in Gen. ii. 6; iii. 3, according to which rendering man's fleeting existence is contrasted with the permanency of the earth, the inference being that since man abides not on the earth, the earth, though abiding, cannot make him happy; so Archbp. Leighton on 1 Pet. i. 3, 4. But if וְ is rendered *and*, LXX, *καί*, the mention of the earth's permanence may imply that no *new* source of happiness can be expected from it. Men not only quickly pass off the stage of life, but, while they live, outward things will remain the same, 2 Pet. iii. 4, never affording them the satisfaction they seek. לְעוֹלָם *for ever*, i.e., for a long time only, conf. the use of the term in Ex. xxi. 6; Deut. xv. 17. The final destiny of the earth is declared in 2 Pet. iii. 10, 11, though the expression "a new earth," ver. 13, may imply a change only of the face of the earth. עֲמַדָּה, *qamets* before the pause (§ 29, 4), *abideth*. In this sense עֲמַד is often used, see, e.g., Ps. xxxiii. 11; cii. 27; Ex. xviii. 23; Am. ii. 15. All the participles in this verse are used to denote continuance of action.

VERSE 5.

7. Render, *And the sun riseth, and the sun setteth, and hasteth to its place where it riseth*. וָיָרָה, the ו, says Geier, is conversive of the perfect (Poole's *Synop.*), but the perfect in Hebrew often denotes recurring or habitual action, what has occurred, and does still occur (*Gram.*, § 126, 3, b). יָרָה prop. means "to scatter rays," conf. יָרָה and יָרַר, and in seven other places is used of the rising of the sun, see Gen. xxxii. 32; Ex. xxii. 2; Judg. ix. 33; 2 Sam. xxiii. 4; 2 Kings iii. 22; Ps. civ. 22; Jon. iv. 8.

8. בָּא is here used in a different sense from that in verse 4, and refers to the *setting* of the sun, as in Gen. xv. 12, because the sun in setting seems to enter the ocean; opp. יָצָא went out, or arose, Ps. xix. 6, 7. אֶל-מְקוֹמוֹ, Hengstenberg following the accentuation, which places a greater distinctive over the noun, renders "And (comes then) to its place, where it longingly arises," taking שׁוֹאֵף as if an adverb qualifying וָיָרָה; but M. Stuart rightly remarks that the accent on m^eqômô is not well placed, for the word is evidently connected with the following

participle: so in all the ancient versions, conf. Poole's *Synop.*, Geier, Rosenmüller, Knobel, Hitzig, and others.^a

9. **שׁוּאֵף** *hasteth*, lit. panteth, conf. **יָפֵחַ**, IIab. ii. 3 (Gesen. *Lex.* on **פָּוֵחַ** (4), Aquila *εἰσπνεῖ*, which comes nearer to the meaning than *ἔλκει*, LXX., or *ἐπαναστρέφει*, Symm., and Theod., or revertitur, Vulg. The figure is of one running a race, conf. Ps. xix. 4-6, Ovid, *Metam.*, xv. 418, *equos solis anhelos*; Virg., *Georg.* i. 250, *equis oriens afflavit anhelis*. Before **וְיָרֵךְ** understand **אֲשֶׁר** which gives to **שָׁם** the meaning "where" (*Gram.*, § 123, 1) conf. *ἔπου . . . ἐκεῖ*, Mark vi. 55; Rev. xii. 14, and the participle used as a pres. is here accompanied, as often, by a pers. pron., thus making out a finite verb, conf. i. 7; iii. 21; iv. 8; vii. 26; viii. 12; ix. 10. (§ 134, 2, a.) Our Eng. Vers. renders "and hasteth to his place where he arose," but the translation *riseth*, or *arisseth*, is better, as expressing habitual, or recurring, action, the proper meaning of the pres. here. Note that Qoheleth speaks in this passage according to common phraseology (as often Scripture does elsewhere), describing the apparent motion of the sun in the heavens.

As to the connection, those, who, as Bp. Patrick, are of opinion that in verse 4 the frailty of men is contrasted with the permanency of the earth, think that in ver. 5-7 this frailty is also contrasted with the sun, wind, and water, for though the sun sets, it rises again, and the wind and the rivers return to the place whence they came, but man when he dies never returns to life again, conf. Job xiv. 7, 12. Others think that these phenomena of nature, ever progressing, but coming round always to the same point, are referred to as emblems of the vanity of man's laborious and wearisome efforts to attain to happiness: but perhaps vers. 5-11 are best regarded as intended to illustrate the assertion in the latter half of verse 4, *viz.*, that "the earth abideth ever," and the inference to be drawn is, that man can expect to derive no true satisfaction for his desires from any change, or improvement, in outward things.^b

^a With regard to the Hebrew accents the following remark of the late Professor Lee in his *Grammar* is worthy of notice, "As coming from men, who had perhaps made the Hebrew Bible the study of their lives, they are valuable. They may, nevertheless, be rejected, whenever a more convenient division can be discovered." Lect. ii., Art. 59, note *. Theodore Preston, in his *Proleg. Eccles.*, p. 1-3, follows the opinion of M. Mendlessohn, and of many other learned Jews, that the accents and vowel-marks were invented by Ezra and his colleagues; but it is far more probable that they are of Masoretic origin: the fact that they are not referred to in the Talmud is a strong reason for concluding them of later date. (See Hupfeld, *Stud. und Krit.*) (Horne's *Introd. to the Scrip.* Vol. II. Part I. ch. ii. § 1.)

^b Infidels have sometimes made it an objection to the wisdom of God in Providence, that the phenomena of nature continue always in one unvarying course. What contrivance is there in doing

VERSE 6.

10. הוֹלֵךְ [The wind] *goeth*, in the sense of progress, not, as in verse 4, of departure; the part. used for the finite verb, as in verse 4. אֶל-דָּרוֹם *to the south*; the art. is omitted, as often before a well known term, or object, conf. in New Testament κατὰ μεσημβρίαν, Acts viii. 26; ἀπὸ ἀνατολῶν, ἀπὸ βορρᾶ, ἀπὸ νότου, κ. τ. λ., Rev. xxi. 13; so in the Classics. Simonis and Gesenius derive the noun from דָּרַר to shine, the south being a sunny region. סוּבֵב *turneth*; the nominative to this and the preceding participle, is, according to the Eng. Vers., Aben Ezra, and most commentators, הָרוּחַ from the next clause; but as there is an Athnach under צָפוֹן, the lit. rendering of the Hebrew is, *It (i.e., the wind) goeth to the south, and turneth to the north, turning turning goeth the wind*. Hardly likely is it that in the first clause of the verse the sun is still spoken of (so the LXX., Syr., Arab. and Vulg.), and that the reference is to the sun's apparent annual revolution, as verse 5 to its apparent diurnal revolution. צָפוֹן *the north*, from צָפַן to conceal, because the ancients regarded the north as the obscure part of the heavens (Gesen. *Lex.*), conf. ζόφος in Homer. South and north are perhaps mentioned in the case of the wind, because east and west were used of the sun (Hitzig). סוּבֵב סֹבֵב, lit. *round and round, i.e., continually turning or changing*. In vii. 24 the same repetition of an entire word expresses a superlative. הָרוּחַ *the wind* (the Hebrew word conveys both sense and sound), here masculine as in Ex. x. 13; Ps. li. 12, but more usually feminine. וְעָלָה...שָׁב *and returns upon its circuits, i.e., begins its circuits again*. (Gesen. *Lex.*) עָלָה lit. *upon*, implies rest there where it began. The winds in Judæa and in some other parts of the world are nearly, if not entirely, periodical; but here, perhaps, Qoheleth refers not to any particular wind, but to wind (which is nothing more than air in motion) as circulating round the globe, and thus continually returning to the point whence it set out.

VERSE 7.

11. כָּל-הַנְּחָלִים *all the streams*. נְחָל from נָחַל, *i.q.*, נָחַל and נָהַר, to flow (Gesen.), may denote a river, but more accurately a stream or torrent. As many streams do not flow into the sea, the assertion here must be understood in a general sense only. The Jordan and the Arnon flow into a lake, but the Hebrews gave the

the same thing over and over again for ages together? The answer obviously is, that God made everything so good from the beginning as to require no change; whereas the works of man, inasmuch as he daily improves in knowledge and experience, need continual alteration. See Bp. Sherlock, Vol. II., p. 18.

name yâm^a to inland lakes as well as to the ocean. מֵלֵא וְהֵם אֵינָנִי מֵלֵא but the sea, it is not full, a pleonastic form of expression. אֵין with a pers. pron. (*Gram.* § 152) is frequently used in this book, followed either by a verbal adj., as here, or by a participle; see, *e.g.*, iv. 17; v. 11; vi. 2; viii. 7, 13, 16; ix. 1, 2, 5, 16; xi. 5, 6. אֵין is not used, like לֵא, with the finite verb (*Gram.* § 152, 1, β.). מְקוֹם is in constr. with the rel. שָׁ (Gram. § 116, 2), conf. xi. 3, and means the place where, or to which (not *from* which, as Eng. Vers.) the streams go, *viz.*, the sea: the small distinctive over it has the force of a conjunctive (*Gram.* § 15, ii. 6). The article ה, which follows שָׁ, being a guttural, does not admit of the daghesh forte which would properly follow שָׁ. In the next clause שָׁם is put for שָׁמָּה, like ἐκεῖ for ἐκεῖσε, conf. 1 Sam. ii. 14; 2 Kings xix. 32; the participle שָׁבִים followed by a gerund is = *again, thither they again go*, lit. return to go (*Gram.* § 142, 2), conf. Job vii. 7. לָלֶכֶת, the prefix ל before the Qal inf. constr. לָכֶת, in pause for לָכֶת, (*Gram.* § 29, 4), takes Qamets, because it comes before a dissyllable having accent on the penult. (*Gram.* § 102, 2, c.) How this return of the streams to their sources, and thence again to the sea, is effected, we are not told, but it may have been supposed to be by means of underground channels, Gen. vii. 11, or by evaporation and rain, which prevent the sea from ever being full, and replenish fountains and streams, an allusion to which we have in Gen. ii. 6, "*there went up a mist*," etc.; Job xxxvi. 27, "*they (the clouds) pour down rain according to the vapour thereof*."

VERSE 8.

כָּל־הַדְּבָרִים all words, LXX., πάντες οἱ λόγοι. The article shows that the words in question relate to the things mentioned, vers. 4-7, *i.e.*, all words requisite for the narration of all such things (M. Stuart). The Vulg., Eng. Vers., Geier, and Rosenmüller, etc., render "all things," and so in verse 10 and other places. דָּבָר may undoubtedly be sometimes rendered "thing" (see Gesen. *Lex.*, pp. 187, 188), like λόγος and ῥῆμα, but Gesenius (*Lex.* p. 329) quoting this passage under the word יָנַע, renders "all words," etc.; so Prof. Lee (*Heb. Lex.* p. 243), Knobel, Heiligstedt, Ewald, M. Stuart and others, and this, according to the view I have taken, better suits the context; vers. 5-7 referring rather to perpetual sameness than perpetual labour, in the courses of nature, conf. vers. 9, 10. יָנַע, a verbal adj., (are) *wearied* (Gesen. *Lex.*), LXX. ἔγκοποι, Aquila κοπιῶσι, *i.e.*, to tell of all these things would weary out language. Winer, De Wette, Knobel, and Lee give

^a The derivation of the word is uncertain, but perhaps it comes from יָמַם (not used), *i.e.*, הָיָם or הָמָה to roar, ה and ' being interchanged (Gesen. *Lex.*, p. 352).

it an active sense, *viz.*, *wearying*, Symm. κοπῶδεις, and though in the only other places where it occurs, *viz.*, in Deut. xxv. 18; 2 Sam. xvii. 2, it has a *pass.* signif., yet, as often words of this form are *active*, *e.g.*, עָמַל Judg. v. 26; עָקַב Ps. xlix. 6; שָׁבַת; יָרָא, etc., it might by analogy be so here. יוֹכַל *can*, prop. *shall be made able*, Hoph. imperf. of יָכַל, put for the Qal imperf. which is not used. לְדַבֵּר *to utter* (them); for the ellipsis of the pron. see *Gram.* § 121, 6, Rem. 2; the Eng. Vers. renders "man cannot utter it;" Knobel, "niemand kann es sagen;" but the plur. noun d°bharim seems to require a plur. pronoun. הַשָּׂבַע *is satisfied*, here followed by the infin. with לְ *as to seeing*, but in vi. 3 by מִן with a noun, and in v. 9 it governs an accus. (*Gram.* § 138, 3.) מִשְׁמָע *that it cannot hear*; מִן has usually before an infin. a negative sense, = *ut non* in Latin. (*Gram.* § 132, 2.) The meaning of these two last clauses, in connection with the foregoing, is that the repetitions in the nat. world, being too numerous to be described in words, also cannot, owing to their number, be all seen by the eye, or heard of by the ear.

VERSE 9.

13. Render the first and second clause, *That which hath happened is that* [or the same] *which shall happen, and that which hath been done is that which shall be done.* מָה is taken as an interrog. by the LXX. and Vulg., but rather is here an indef. pron. *that* followed by שֶׁ (*Gram.* § 124, 2, at the end); so in iii. 15; vii. 24; viii. 7; x. 14, conf. the use of our English *what*, sometimes as an interrog., sometimes not. הָיָה *hath happened*, = ἐγένετο in the Classics and New Testament, whereas ἦν *was* would simply imply the fact; conf. iii. 21, "all originated (הָיָה) from the dust." הוּא is here used as a neuter, and includes the logical copula "is," (§ 121, 2), a Hebraism very common in this book, see i. 10; ii. 1, 24; iii. 13, 22; iv. 4, 8; v. 5, 8, 17; vi. 1, 2, 10; vii. 2; ix. 13, 14; x. 3; sometimes the pronoun stands for the copula alone, iii. 15, 18; iv. 2. נֶעֱשָׂה, Niph. Perf. 3 p. m. s.; the Part. in the fem. has the same form, but would not be followed by הוּא, m. אֵין, see ver. 7, here expressing with kōl a complete negative (§ 152, 1, 3rd par.), *there is nothing new*. With the sentiment in the verse conf. iii. 15, "That which is was long since," etc.; Tacit. Ann. 3, 55, *forte rebus cunctis inest quidem velut orbis*: Senec. epist. 24, *nullius rei finis est, sed in orbem nexa sunt omnia. Omnia transeunt ut revertantur, nil novi video, nil novi facio*.

VERSE 10.

14. יֵשׁ *Is there*, Eng. Vers., a term frequently occurring in this book. דָּבָר *a thing, or matter* (Gesen. *Lex.* (2) p. 187); so in vii. 8; viii. 1, 3, 5. שֵׁי־אָמַר *of*

which one says. Before שׁ there is implied an ellip. of בּ or לְ “of” or “concerning,” and, the passage being indef., the nominative is omitted (§ 137, 3). By a bold prosopopeia Desvœux renders, “Is there any thing that will say, see this,” etc. אָמַר with a conjunc. accent has Pattach, not Tsere, in the last syll. (§ 68, 1); it might be rendered here as a potential “may say” (§ 127, 3, *d*). וְהָ according to the Masoretic text, ought to be construed with וְהָאֵלֶּה, and has a pause accent; *See this, it is new!* not, as in Eng. Vers., “See! this (is) new.” וְהָ and וְהָ are sometimes used in reference to what precedes, as in ii. 10; vii. 23; xii. 13; sometimes in reference to what follows, as in vii. 27, 29. הוּא *it is* (§ 121, 2). בְּכָר long ago, prop. a subst. “length of space,” “continuance of time” (§ 100, 2, *b*.); as an adverb, it is peculiar to this book, and, besides here, occurs in ii. 16; iii. 15; iv. 2; vi. 10; ix. 6, 7. It is common, however, in Syriac.

15. לְעֵלְמִים in ancient times; לְ = “in,” as often before a noun of time (§ 154, 3, *e*, 2nd par.; *Lex. B* (2) p. 424). The rel. אֲשֶׁר, though it refers to a pl. noun, is here followed by a verb sing.; so in i. 16; Gen. xxxv. 26; 1 Chron. ii. 9; iii. 1. In such cases the pl. noun may perhaps be regarded as a sing. coll. noun (§ 146), or, as M. Stuart suggests, אֲשֶׁר, having a sing. form, even when a plur. is designated by it, may sometimes take after it a verb of like form. מִלְפָּנֵינוּ lit. *from [the time] before us*, conf. Is. xli. 26, מִלְפָּנֵים “from ancient times.” Ewald and Heiligstedt make this clause the subject of הָיָה בְּכָר, and render, *that which happened before our eyes happened formerly in ancient times*; but then we should have expected לְפָנֵינוּ rather than מִלְפָּנֵינוּ. The challenge in this verse confirms the assertion in ver. 9, that “there is nothing new under the sun:” witness, *e.g.*, the main features of creation, which have always remained the same, 2 Pet. iii. 4; the succession of day and night; the order of the seasons; and the process by which the sea and rivers are supplied, ver. 7. In nature the same principles produce the same effects, and the inventions of man are but the development of principles which already existed in nature. So in the kingdom of Providence, though there the Divine dealings are often less discernible than in nature, yet their character in one age is very similar to that in another. Hence Lord Bacon truly remarks, “*For novelty no man that wadeth in learning or contemplation thoroughly but will find that printed on his heart, ‘nothing new under the sun.’*” (*Advancement of Learning*, bk. i. 8.)

VERSE 11.

16. וּבְרוֹן, according to Gesenius (*Gram.* § 93, 3), Ewald, Heiligstedt, and Preston, is the construc. form of וּבְרוֹן, which form may be used, as here, before a

preposition (§ 116, 1): others, as Lee and Buxtorf (*Levs.*), take it as an absol. form, *i.q.*, **לְרִאשֹׁן** (conf. the absol. forms **רִאשֹׁן**, **רִאשֹׁן**), some nouns having more than one absolute form. **לְרִאשֹׁן** of [in respect to] *former* (things). So Eng. Vers., Preston, M. Stuart, and others. The mas. gend. does not warrant Knobel's assertion that *persons* are spoken of, for the m. is sometimes used for the neuter, conf. i. 15; or **רִאשֹׁן** or **רִאשֹׁן** may be understood. **רִאשֹׁן**, once (Job viii. 8) written **רִאשֹׁן** (§ 23, 2, 2nd par.),^a means prop. *first*, but gets by usage the meaning *former*, the Hebrews not having any form for the comparative. The art. in **לְ** denotes that the word refers to an entire class, (§ 109, 1); so with the opposite term **לְאַחֲרֹנִים** in the next clause. Render, *and also in respect to later things which are to happen, there will be no remembrance of them among those who will exist afterwards.* **עִם** *with*, or *among*, *i.q.*, apud, as in 2 Sam. xiii. 23; Is. xxxviii. 11. (Gesen. *Lex.* (B) (2) (d) p. 636.)^b There is an omission of the pronoun which is included in the following relative (§ 123, 2). **לְאַחֲרֵהָ**, an adv., *at last*, or *afterwards*, conf. Numb. ii. 31.

The meaning of the verse is that things are not new because we have never heard of the like before, the fact being that such things have occurred, but been forgotten, as will be the case also with what is about to happen. The river *Lethe* runs above ground as well as below. (Lord Bacon's *Essays*, lviii.) Hence we learn the vanity of seeking for happiness in posthumous fame. If the works of some few are remembered, those of far the greater portion of mankind are forgotten.

VERSE 12.

17. From general statements Qoheleth now proceeds to detail his own experience in seeking happiness in earthly good. He begins with the highest earthly gift which God had bestowed upon him, *viz.*, wisdom; declares how by means of it he thoroughly investigated the ways and doings of men; how he enlarged it by the acquisition of further knowledge, but found it vanity and vexation of spirit, vers. 12-18. The past tense **הָיָה** merely indicates that he is referring back to that period of his reign when he made the experiments he proceeds to mention. It does not prove, as Knobel and others have affirmed, that because Solomon was king to the time of his death, therefore he and Qoheleth are not identical. Also,

^a The **אֶחָד** letters, considered either as consonants or quiescents, will occasionally be changed for one another, particularly when the pronunciation of the word is not materially affected by the change. Lee's *Heb. Gram.*, Art. 80. The form **רִאשֹׁן** is a Syriacism for **רִאשֹׁן**, Josh. xxi. 10; Job xv. 7, **בְּחַיִּיב**; and in the Sam. copy always. (Gesen. *Lex.*)

^b Under the word **אֶחָד** Gesenius renders the first of these examples "at Ephraim," *i.e.*, within the boundaries of the tribe. (*Lex.* p. 73.)

the past tense in Hebrew, as in Greek^a and Arabic, sometimes denotes time begun in the past, but extending to the present (§ 126, 3), conf. Gen. xxxii. 11; Ex. ii. 22; Jer. xx. 7.

18. **עַל־יִשְׂרָאֵל** *over Israel*. On account of the next words, "in Jerusalem," Döderlein, Eichhorn, and others limit the term "Israel" to the two tribes of Benjamin and Judah, and hence argue that the book was composed when there was a rival king and kingdom at Samaria, but see note on verse 1.

VERSE 13.

19. **נָתַתִּי לִבִּי** *I gave my mind*, conf. ver. 17; viii. 9, 16; Dan. x. 12; 1 Chron. xxii. 19; a similar formula of diction is **שִׁית לִב**, Job vii. 17; Ps. xlviii. 14; lxii. 11; **הִכִּין לִב**, 2 Chron. xii. 14; xxx. 19, and the Latin "*animum applicare*." The mind was thought by the Hebrews to be seated in the heart, not in the brain, and this appears to be the meaning of **לִב** here, and in vii. 21; x. 2; conf. Job xxxiv. 10, **אֲנָשִׁי לִב** *men of understanding*; so in Prov. vii. 7; ix. 4; xv. 32. *Κραδίη* in Homer is sometimes thus used, *e.g.*, in *Il.* κ, 244; φ, 441, and the Latin *cor*, *Cic. Tusc.*, i. 9, *aliis cor ipsum animus videtur, ex quo excordes, vecordes, concordesque dicuntur*. **לָרֹשׁ**, lit., "to tread a place with the feet," hence, "to go to a place," and hence, *to seek, to inquire*. **לְתוֹר** *to investigate*, lit. "to go round," or "to travel about," either for traffic or exploration, and hence, "to go over in the mind," "to search into." It is a stronger term than the preceding; followed here by **עַל** *concerning*, and in vii. 25 by an accus. **בְּהִכְמָה** *by wisdom*, **בְּ** denoting the instrument, and therefore the Vulg. *sapienter* weakens the sense. The art. (-) may refer to the wisdom with which Solomon had been endued, 1 Kings iii. 12 (see Poole's *Annot.*), and which was appropriate for making such investigation, conf. 1 Kings vii. 14, "so he is filled with *the* wisdom [**אֶת־הַחִכְמָה**] . . . (necessary) for making all work in brass, etc." Preston, after M. Mendlessohn, renders the term "scientifically," or "by the method of philosophy." Note that "wisdom" never appears, except *indirectly*, to mean in this book religious wisdom or piety, as in the Psalms and Proverbs. Sometimes it denotes sagacity in the investigation of things, intelligence, or faculty of insight,^b as here, and verse 18;

^a For examples in the Greek of the New Testament see 1 John i. 10, *ὅτι οὐχ ἡμαρτήκαμεν*, "that we have not sinned" (and are not sinners); iii. 9, *πᾶς ὁ γεγεννημένος ἐκ τοῦ Θεοῦ*, "every one who hath been (and is) born of God."

^b In this sense, say Knobel and M. Stuart, it can hardly be distinguished from **דַּעַת**. See also end of note on verse 16.

vii. 23, 24; viii. 17; but, generally, prudential practical wisdom, or sagacity in the management of affairs, as in ii. 21, 26; iv. 13; vii. 19; ix. 15, 16, 18; x. 1, 10: see Knobel's *Einleitung*, § 7, p. 64. As far as it means a prudential foresight, which leads one to fear and obey God, it resembles the meaning of the term in the Psalms and Proverbs. So Moses Stuart, *Introd. to Comment.*, pp. 50, 73. The expression, *all which is done under heaven*, and in the next verse, *all the works which are done under the sun*, must be limited to the doings of *men*, their occupations and pursuits. The works of God in nature and providence are not included, for they would not be characterized as "vanity and worthless effort." When Qoheleth speaks of God's providential doings his language is very different; see iii. 11, 14. **הוּא** *this is*, conf. ver. 9. **עֲנִין** construc. form of **עָנַן** *employment* (Gesen. *Lex.*, Knobel, Heiligstedt, M. Stuart), a word *peculiar* to this book, occurring again ii. 23, 26; iii. 10; iv. 8; v. 2, 13; viii. 16, but found nowhere else in the Hebrew Scriptures. The Eng. Vers. renders it "travail;" LXX. and Aquila, *περισπασμός* *distraction*; Vulg., *occupatio*, Syr. *cura*, rt. **עָנָה**, to bestow labour upon. **רָע** *sadness*, with a distinctive accent for **רָע**, noun m. defect., rt. **רָעַע**, "to be sad" (Gesen. *Lex.* (2)), conf. vii. 3, used here as an adj., *an employment of sadness*, i.e., a sad employment (§ 106, 1). Before **נָתַן** the rel. **אֲשֶׁר** is omitted, as generally when the antecedent is indef. (§ 123, 3), conf. v. 12; x. 5. **אֱלֹהִים**, for the pl. form (see § 108, 2, *b.*); the word *Jehovah*, the more specific and personal Name of God, implying self-existence, unchangeableness, and eternity, is not employed in this book, because God is not spoken of in His closest and dearest relationship to man, as his Covenant God, Redeemer, and Sanctifier, but rather as the God of Nature and of Providence, the Creator and Governor of the Universe.^a Elohim is the Name of God as the infinitely great and glorious One, the Supreme Being, to whom weak man looks up with adoring awe; hence in this book opposed to **אֱדָם**, see i. 3, and so frequently elsewhere in Scripture, *e.g.*, Deut. v. 21; iv. 33, etc. It has been objected indeed by Jahn, Heiligstedt, and others, that the absence of the Name *Jehovah* indicates that the book was written after the Babylonish captivity at a period when that Sacred Name had ceased to be used among the Jews; but, at whatever time that Name may have been no longer uttered, it is certain that after the captivity it still continued to be written; thus it not only occurs repeatedly in the Psalms of that period, and in the prophecies of Haggai, Zechariah, and Malachi,

^a Bp. Wordsworth accounts for the omission of the name *Jehovah* on the ground that Solomon, under a penitential sense of his former backsliding, did not dare to use it.

but is also found in some of the Chaldee paraphrases of a much more recent date. Moreover, the same objection, though with as little reason, might be made with respect to Canticles, in which the Name Jehovah never occurs, except in viii. 6, where Jah is used in a compound word.

20. לַעֲנוּת בּוֹ *to exercise themselves in it* (Gesen. *Lex.*), Vulg. and Syr. *ut occupantur in eâ*; LXX., τοῦ περισπᾶσθαι ἐν αὐτῇ. Qoheleth may be understood as referring in this last clause not only to philosophical investigations, but to human occupations generally, conf. iii. 10; Gen. iii. 19.

VERSE 14.

21. רְאִיתִי denotes mental seeing, and is = *I considered*, so in iii. 10; iv. 4; v. 12; vi. 1; vii. 15; viii. 9; ix. 13. The same word is used also to express a conclusion at which Qoheleth had arrived by experience, and may be rendered *I saw*, viz., in ii. 13, 24; iii. 22; v. 17; viii. 17; it is a formula of diction peculiar to this book. רְעִית רוּחַ has been variously rendered; thus LXX., προαίρεσις πνεύματος; Aquila and Theodotion, νομὴ πνεύματος; Symm., βόσκησις ἀνέμου a feeding on the wind, i.e., emptiness, from רָעָה to feed; Vulg., *afflictio spiritus*; Eng. Vers., *vexation of spirit*; Chald. Paraph., *confractio spiritus*, from רָעַע *i.q.* רוּעַ to break. Hos. xii. 2 (Heb. Bib.) “Ephraim feedeth on wind” (Eng. Vers.), might be thought to favour the rendering of Aquila, Theod., and Symm. in this place, but there the Part. act. is used, whereas here we have a noun abstract, and the act of feeding would rather be the infin. רְעִית as a nomen actionis. Next, as to the rendering of the Vulg., Chald. Paraph., and Eng. Vers., the noun cannot be properly derived from the rt. רָעַע or רוּעַ. Perhaps, therefore, the best translation is that of Gesenius, “*a pursuit of* (or striving after) *wind*,” i.e., a vain pursuit, or a fruitless effort. רְעִית from רָעָה, *i.q.*, Chald. רָעָה and Heb. רָצָה “to delight in,” and hence “to follow after.” The same expression occurs ii. 11, 17, 26; iv. 4, 6; vi. 9, but nowhere else in the Hebrew Scriptures; the frequency, however, of words in רָח is a characteristic of the style of Qoheleth, and is not, as Knobel says (*Einleitung*, § 7, p. 73), a mark of the later Hebrew, for words with a like ending abound in the earlier books, see, e.g., Gen. i. 26; xxxviii. 14; Ex. viii. 19; xi. 2; xxxviii. 22; Numb. xxiv. 7; xxxii. 14; Deut. xxiv. 1; xxix. 18, and other places. Note that in asserting here the vanity of all human actions Qoheleth implies that of wisdom itself, which by discovering this vanity brings to its possessor pain and vexation, conf. ver. 18.

VERSE 15.

22. **מָעוֹת** *that which is crooked*; the m. used as a neuter, though the f. is more usually so employed, § 80, 1; § 107, 3; Pual part. from **עָוָה** (not used in Qal) “to bend,” with ו as a regular consonant, § 72, Rem. 10. The reference is to what is perverse or calamitous in the circumstances of human life, conf. vii. 13, where the **מָעוֹת** is termed the work of God, *i.e.*, of His providence. **לְתַקֵּן** *to become straight*; **תָּקַן** neut. intrans., perhaps a Chaldaism, for the word is used in Chaldee and Talmudic (Gesen. *Lex.*). **הַסְרֹון** *what is wanting*,^a rt. **הָסַר** to be lacking. Nouns in **יָ-** and **וִי-** (see note on i. 3) are frequent in this book, and **הַסְרֹון** is found no where else. **הַמְנוּת** *to be numbered*, Niph. infin. of **מָנָה** to number. This latter clause seems elliptical, “cannot be numbered” so as to make a complete whole, *i.e.*, cannot be supplied. In this verse Qoheleth either refers to the inability of wisdom to remedy what is calamitous and defective in man’s condition, or expresses the general sentiment that men cannot alter their circumstances as they choose, nor supply the numerous wants of their present condition.

VERSE 16.

23. At the beginning of the verse the expression “*I spake with my heart* (mind)” denotes reflection and self communion. In ii. 1, 15; iii. 17, 18, it is varied to “I said in my heart,” and in vii. 23; viii. 14; ix. 16, “I said,” alone is used. These formulas of speech, which occur often in this book, are met with also elsewhere, see, *e.g.*, Gen. xvii. 17; Ps. iv. 5; x. 6, 11; Rom. x. 6, *μὴ εἴπῃς ἐν τῇ καρδίᾳ σου*. **אֲנִי** in the first clause is used for *emphasis*; so *ἐγὼ* often in New Testament, *e.g.*, *ἐγὼ πέποιθα* Gal. v. 10; *καὶ ἐγὼ ἔκλαιον πολὺ* Rev. v. 4. The frequent use of the pronoun with verbs in the 1st person is another peculiarity of diction in this book, and though Gesenius and Ewald think that it is used pleonastically, as often in the later Hebrew, § 137, Rem. 2, and Ewald’s *Heb. Gr.*, § 560 (A.D. 1835), yet considering the important matter of the book, and that Qoheleth refers continually to his own experience, it seems to me more likely that the pronoun is emphatic. So Bp. Wordsworth (note on ch. ii. 1); Pusey on *Daniel*, p. 328. In the following clause **אֲנִי** is put absol., to give peculiar emphasis, § 145, 2, “*as to me.*” **הַגְדִּילְתִּי** *I have made great*. This verb in Hiphil has also sometimes the signif. of Hithpael, “*I became, or made myself great,*” see Ps. xxxv. 26; lv. 13; Jer. xlviii. 26; hence the Eng. Vers., “*I am come to great*

^a Simonis (*Arc. Form.*, Sect. viii. cap. i.) and Prof. Lee (*Lex.*) render it “great deficiency,” as nouns with this termination generally have an intensive sense; Lee’s *Gram.*, Art. 168.

estate;" LXX., ἐμεγαλύνθην; Vulg., *magnus effectus sum*; Syr., *magnificatus sum*; but as it here has a conjunc. accent, and is connected with the following verb by ׀, it seems to govern the same noun, viz. הַכְּמָה, and therefore to have an active signif.; so Chald. Paraph., *auwi*, "I have increased," conf. ii. 4, הִגְדַּלְתִּי, "I made great," viz., my works. הוֹסַפְתִּי *I have added to*, Hiph. Perf. of יָסַף; the meaning is, my wisdom, which was before great, I have increased still more. In the following words the first עַל = *beyond*, and is comparative like מִן in ii. 7; אֲשֶׁר refers to a pl. antecedent, and is followed by a sing. verb, conf. i. 10; render, "beyond all who were before me:" with לִפְנֵי as meaning "before me" in point of time, conf. ii. 7; Gen. xxx. 30; Jer. xxviii. 8. The second עַל means either *over* or *at*, as often before a noun of place (Gesen. *Lex.* (3) p. 628). The reference, say some (as Eichhorn and M. Stuart), must be to *kings*, who preceded Solomon, since it would be degrading in a king to compare himself with others of inferior rank, and therefore, as only one Hebrew king, viz. David, preceded Solomon in Jerusalem, the writer of this book must have lived in a later age. But that Solomon could not fitly compare himself with any but kings is an entirely gratuitous assumption (see 1 Kings v. 11, Heb. Bib.); and even if he could not, the expression might refer to the kings of the Jebusites, or to any who had ever ruled in the city afterwards called Jerusalem, and which appears to have been a royal city even as early as the time of Abram, Gen. xiv. 18. What Solomon here says concerning himself strictly accords with what God had told him, 1 Kings iii. 12. רָאָה lit. *hath seen*, i.e., *hath known, learnt, or understood* (Gesen.), *hat gewonnen* (Knobel), or, *hath considered* (M. Stuart), Vulg., *contemplata est*, conf. i. 14. הִרְבָּה *much*, Hiph. inf. used adverb., conf. ii. 7; v. 6, 11 (§ 100, 2, *d*; § 131, 2.) מְאֹד is not used in this book.^a וְרַעַת ׀ before the tone syll. (§ 104, 2, *d*), and the second (׀) is owing to the pause (§ 29, 4). רַעַת, Inf. fem., used as a noun with an abstract meaning. Poole (*Annot.*) says that "knowledge" is here synonymous with "wisdom;" but perhaps it may answer to the Greek γνῶσις, by which it is rendered by the LXX., and means theoretical knowledge or sagacity, but הַכְּמָה, LXX. σοφία, practical, prudential wisdom. So Knobel and M. Stuart.

VERSE 17.

24. אֶתְּנָה *I applied*, imperf. of נָתַן, with הָ cohort., expressive of purpose or endeavour (§ 48, 3). The imperfect here implies a continuous or repeated act

^a Elsewhere מְאֹד is sometimes joined with הִרְבָּה, to give greater emphasis; see e.g., Gen. xv. 1, הִרְבָּה מְאֹד.

(§ 127, 4, *b*); see the same formula of speech, "I gave (applied) my mind," in i. 13. The ל in לָדַעַת takes (־) before a dissyl., having the accent on the penult. (§ 102, 2, *c*). In the next clause ל before the same infin. is implied. הִלָּלוֹת *madness*, Eng. Vers.; *errores*, Vulg., f. pl. of הִלָּלָה verbal from Poël, "to make foolish" (§ 84, iv. 30). The Qal הִלָּל means prop. "to be clear or brilliant," "to make a show," "to boast," and hence, as pride and boasting produce insolence and extravagance, "to be foolish or mad." In x. 13 we have הוִלָּלוֹת n. f. s., but here the pl. noun denotes *intensity*; conf. ii. 12; vii. 25; ix. 3. שִׁבְלוֹת *folly*, Vulg. *stultitiam*, Inf. noun, with the fem. ending וֹת (§ 84, 16), for מְבָלוֹת, letters of the same organ being sometimes interchanged (§ 19, 1), found here only, but מְבָלוֹת, the more correct form (see § 6, 2, 2.), occurs ii. 3, 12, 13; vii. 25; x. 1, 13.^a Nouns with this ending denote a state of action or passion. (Lee's *Heb. Gr.*, Art. 160, note *.) As used in this book מְבָלוֹת and מְבָל, x. 6, are the opposite of הִכְמָה, and denote *practical folly*, exhibited in a variety of ways.^b Since things are best known by their opposites [contrariis contraria intelliguntur (Hieronimus)] Qoheleth hoped by contrasting wisdom and folly to arrive at a clearer insight into their respective natures. יָדַעְתִּי *I perceived*, Eng. Vers., expressing an opinion, the result of Qoheleth's own experience, so in iii. 12, 14. The שׁ, which follows, answers to the Latin *quod* "that," and often occurs after verbs of seeing, hearing, knowing (§ 155, 1, *e*). רְעוּת *i.q.* רְעָה, i. 14, from the same rt. רָעָה, and differing only in form from that other noun (§ 84, 15, 16). It occurs here only, and in ii. 22; iv. 16.

VERSE 18.

25. כִּי *For*, giving a reason for what was said at the close of the foregoing verse. בְּרַב חִכְמָה *in much wisdom*, lit. in a multitude of wisdom. The latter word is here understood by Knobel and M. Stuart in the sense of intelligence or faculty of insight, thus nearly corresponding with דַּעַת, see note on i. 13. רַב prop. infin. constr. of רָבַב (§ 67, 2), but used here as a noun (§ 85, II. (2)), written also in

^a The Masora remarks (says Preston) that every word denoting folly is written with a ם, except in Eccles. i. 17. By a like anomaly the word פֶּעַשׁ four times occurs in the Book of Job in the same sense in which פֶּעַם is elsewhere used, see Job v. 2; vi. 2; x. 17; xvii. 7: but, on the other hand, הַסִּינִי, Job xxiv. 2, occurs for הַשִּׁינִי; and, in fact, there appears no rule for the interchange of the two sibilants שׁ and ם; see Pusey's *Introd. to Amos*, p. 152, note ^t.

^b See, e.g., ii. 3, 13, 14; iv. 5, 17; v. 2, 3; vi. 8; vii. 4, 5, 6, 9; ix. 17; x. 2, 3, 12, 15; the word too sometimes relates to immoral deportment (vii. 17, 27, conf. ver. 7), as wisdom to moral (vii. 16; ix. 1).

this verse רב before Maqqeph, as we had כֹּל kōl for כָּל, ver. 3, 7, 16 (§ 16, 1). כָּעַם vexation, in pause for כָּעַם m. Seg. (§ 92, Parad. vi. d); it occurs also in the same sense ii. 23; xi. 10; but in vii. 3 it means "sorrow," in viii. 9 "irritation." Knobel calls it a word of the later Hebrew, but we find it in Deut. xxxii. 19; 1 Kings xv. 30; Prov. xvii. 25. יוֹסִיף he who addeth to, Hiph. imperf. of יָסַף, ver. 16. Ewald, Knobel, Heiligstedt and others take it here as an unfrequent form of the Hiph. Part., and so in Is. xxix. 14; xxxviii. 5; but see Gesen. *Gram.*, § 50, 3, Rem. 1, and Schultens' *Institt. ad fundd. ling. hebr.*, p. 298. אֲשֶׁר is implied before יוֹסִיף.

26. כָּבֵאֵב sorrow, m. verbal, Parad. I., derived by Gesenius from כָּאֵב "to be in pain." With the sentiment conf. *Cic. Tusc.* iii. 4, *videtur mihi cadere in sapientem ægritudo*. Qoheleth seems in this verse to refer not only to the mental toil attendant on the pursuit of knowledge, and to the disappointment, which often results from its little success, but also to the sorrow which a knowledge of the many evils of life brings with it. "Whoever gets much wisdom shall be sure to get much sorrow to boot; since the more he knows the more cause of grief shall he find; for both he shall see more that he cannot know, and in that which he doth know he shall perceive so much vanity that shall pierce and humble his soul." Bp. Hall (*Explic. of Hard Texts*). Finely contrasted with these unsatisfying results of secular wisdom are those of the wisdom "which is from above" (James iii. 17), which consisting in the knowledge of God in Christ, whom to know is "life eternal" (John xvii. 3), proves to its possessor a source of present peace and joy, a foretaste of that rest which "remaineth for the people of God."

CHAPTER II.

VERSE 1.

Qoheleth, having at the close of the last chapter stated the unsatisfactory results of secular wisdom, next relates how he sought for happiness in sensual pleasure, luxury, and splendour, keeping at the same time his philosophical aim in view, ver. 3, but met with no better success than before, ii. 1-11.

27. אֲנִי emphatic, as in i. 16. אֶמְצֵא בְּלִבִּי denoting self communion, conf. i. 16; Luke xii. 19, ἐρῶ τῇ ψυχῇ μου, Ψυχῇ, ἔχεις πολλὰ ἀγαθὰ κ. τ. λ. לָכֵן lengthened imper. (§ 48, 5), for לָךְ (§ 69, Rem. 8). נָא now, or I pray (§ 105) = δὴ and quæso; with the daghesh in נ, conf. i. 9. The same form of expression, as an interjection to call attention, is used, Is. i. 18. לָכֵן נָא "come now," conf. James

iv. 13; v. 1, "Ἀγε νῦν. אֲנַסְכָּה *let me try thee*, Piel imperf. 1 p. s. with suff. הָ having the paragogic, conf. לָכֶּה for לֶךְ Gen. xxvii. 37, from נָסָה, not used in Qal; so the LXX. and Syr.; and this derivation is better than that of Aben Ezra and Yarchi, from נָסַךְ "to pour out," with an ellipsis of וַיֵּן, "I will pour out wine with joy;" or, "I will pour out myself in pleasure" (Kaiser); Vulg., affluam deliciis: also, though the fut. tense is here used by the LXX., Vulg., Arab., and Eng. Vers., the imperative is more forcible. בְּשִׂמְחָה *with mirth* (Eng. Vers.), ἐν εὐφροσύνῃ (LXX.). בְּ often, like ἐν, denotes the instrument, conf. 1 Kings x. 1, "she came to try him with riddles" [בְּחִירוֹת]. שִׂמְחָה, in general, comprehends pleasure of all kinds, but is here restricted to carnal mirth. The primary idea of the rt. שָׂמַח "to be glad," appears to be that of a joyful and cheerful countenance, conf. נָהַר "to shine," and hence "to be glad." (Gesen. *Lex.*) רָאָה בְּטוֹב *enjoy good*, lit. look upon good (§ 154, 3, 2, and Gesen. *Lex.* on בְּ, (B) (4) p. 97); see the same form of expression, Ps. xxvii. 13; cxxviii. 5: so, without the prep. before רָאָה, טוֹב has the meaning "enjoy," iii. 13; v. 17; vi. 6; ix. 9; conf. 1 Pet. iii. 10, ἰδεῖν ἡμέρας ἀγαθάς, "to enjoy good days." טוֹב means of course not moral and spiritual, but natural, physical good, conf. ii. 24; iii. 13; v. 17; viii. 15. הִנֵּה *this is*, conf. i. 9. גַּם *also, i.e., as well as what was termed vanity*, i, 17.

VERSE 2.

28. לְשִׂחוֹק *of [i.e., in respect to] laughter*, Eng. Vers.; de risu, Chald. Paraph.; but LXX., Syr., and Arab., "to laughter," an instance of prosopopeia: so in the next clause, "to pleasure;" which meaning of the preposition does not suit the form of the question at the end of the verse. שִׂחוֹק *i.q.* צִחֻק (whence יִצְחָק Isaac, Gen. xxi. 5, 6), inf. n. m. (§ 84, 10), means here boisterous, noisy mirth, conf. vii. 6; x. 19. מְהוֹלָל [It is] *mad*, Poal Part., Parad. G, § 67, 8, from הָלַל, i. 17. M. Stuart, after Hitzig, takes it as a neuter, "silly stuff," or "a stupid business," "madness;" but adjectives, when used in a neuter sense as substantives, commonly take the fem. form (§ 107, 3, b). Excessive laughter may be termed mad, either because it produces a kind of mental delirium, or is such as fools and madmen only indulge in. מֶה־זֶּה עֲשֶׂה *What does that avail?* but LXX. τί τοῦτο ποιεῖς; in which case instead of עֲשֶׂה זֶה the Hebrew should rather have been אֵת עֲשֶׂה (see § 134, 2, a). זֶה fem. for זֹאת (§ 34), conf. v. 15, 18; vii. 23; ix. 13; agreeing with שִׂמְחָה. עֲשֶׂה Part. f. act. of עָשָׂה, in the sense of ποιῶ to yield, or to produce, Mat. iii. 8, 10. With the sentiment in this verse conf. vii. 6; Prov. xiv. 13, "*Even in laughter the heart is sorrowful, and the end of that mirth is heaviness.*" Qoheleth elsewhere

in this book exhorts to gladness in a moderate, contented use of the gifts of Divine providence (see, *e.g.*, ii. 24, etc.; ix. 7), but here he condemns an extravagant pursuit of mirth as an object of life, a source of real happiness.

VERSE 3.

29. תַּרְתִּי *I sought*, from תָּרַר, i. 13. לְמַשְׁךָ, this has been variously interpreted; *e.g.*, “to make strong” (Gesen. *Lex.*), from a corresponding Syr. word, but this meaning seems out of place here, because Qoheleth is speaking of wine as conducing to *pleasure*, not to health: if it is necessary to appeal at all to the Syriac, a more suitable sense would be “to refresh” (Spohn, Hartmann), or “to cheer” (Lee’s *Lex.*). Again, Knobel renders “to hold fast to wine,” *i.e.*, to continue in its uninterrupted indulgence: but it is rather to the commencement of such indulgence than to its continuance that Qoheleth here refers. The lit. meaning of the word doubtless is “to draw,” and hence “to allure,” see Ps. x. 9, and perhaps Judg. iv. 7, “I will draw (entice) to thee to the river Kishon:” see Parkhurst’s *Heb. Lex.*: so Heiligstedt, “trahere ad vinum carnem meam:” so Herzfeld. Perhaps this is the correct meaning. Hitzig thinks there is allusion to wine as a steed drawing a chariot, in which the man (בִּשְׂרִי) is seated, and of which chariot wisdom is the driver (נָהָג); but surely this is too fanciful. בִּיַּיִן *to* (Heiligstedt), or rather *by, wine*. בִּי may, like ἐν, denote the instrument, as in ver. 1, and the art. (-) marks an object well known (§ 109, 3, *b*). The term “wine” may by synechd. include all the pleasures of the table, as “bread” often means in Scripture all the necessities of life. בִּשְׂרִי *my flesh*; the term here denotes Qoheleth’s corporeal self, and (says Gesenius) includes the signification of weakness, and proneness to sin, as σάρξ, Matt. xxvi. 41. (Gesen. *Lex.* p. 146.) “The next clause is parenthetical, and may be rendered *and my mind continuing to guide with sagacity*; Gesenius, “and my heart acting with wisdom” (*Lex.*); Preston, after Mendlessohn, “training or practising itself in philosophy,” understanding עצְמוֹ (“itself”) after נָהָג; Heiligstedt, appealing to the Arab. and Syr., and to Nahum ii. 8,^b “dum me sapientiæ tæderet,” a meaning clearly inconsistent with what Qoheleth says in ver. 9, “my wisdom continued with me.” נָהָג means lit., according to Gesenius (*Lex.*), “to pant,” and hence “to make to pant,” “to

^a σάρξ, however, in Matt. xxvi. 41 refers, I apprehend, only to the infirmity of the human body, and not, as in John iii. 6; Rom. vii. 18, to its sinful corruption.

^b Some render, “her maidens moan as with the voice of doves;” but Eng. Vers., “her maids shall lead (her) as with the voice of doves.”

urge," "to drive," and intrans., "to act;" but, more probably, the primary meaning is, as in the Arab., "to make a way open and clear" (see Robertson's *Clav. Pentat.*, and Lee's *Heb. Lex.*), and hence "to lead," "to guide," as in Gen. xxxi. 18; Ps. lxxviii. 52; lxxx. 2. Thus the word is rendered by the LXX. *ὠδήγησεν*; Arab. Vers., *direxit*; Knobel, *nich weislich leitete*, "wisely guided me." The participle denotes here, as often in this book, continued action, and is used either absol. with לָבִי, or may be taken as a finite verb, "continued to guide" (§ 134, 2). Evidently Qoheleth means that he did not go to excess in wine, but only made trial of it as a source of enjoyment, and therefore tempered his indulgence with discretion, conf. ver. 9. לֵאחֹז to lay hold, followed by the prep. בָּ in the sense of "on." This Inf. depends on תִּרְתִּי בְּלָבִי at the beginning of the verse. The folly Qoheleth designed to lay hold of was that of indulging sensual appetites, *e.g.*, that of drinking. It was, however, an unwise experiment, since all tampering with evil is dangerous. Our preservation from sin greatly depends on self distrust, and avoidance of temptation. Render the next clause, *until I should see what is good.* אֵי in constr. for אֵי (§ 24, 2, *b*), an adverb of interrogation (§ 153, 1, 4th par.); when put before adverbs and pronouns it gives them an interrog. sense, *e.g.*, xi. 6, אֵי זֶה what? which? טוֹב seems here, as often elsewhere in this book, to mean good in the sense of pleasant or agreeable. אֲשֶׁר יַעֲשׂוּ which they should do, Eng. Vers., not "which they do," it being the object of Qoheleth in his experiments to find out what men should do to attain happiness, or to make life pleasant. מִסְפָּר during the number [of], constr. form, and accus. of time how long (§ 118, 2, *b*); so in Arabic nouns of time and place are used absol., *i.e.*, put in the objec. case without a preposition. De Wette, Knobel, and others render "during the few days of their life," but it is only when מִסְפָּר is in the Gen. after a noun (see Gen. xxxiv. 30; Deut. iv. 27; Jer. xlv. 28; Ps. cv. 12; 1 Chron. xvi. 19), or in apposition to the preceding noun (Numb. ix. 20), that it means "fewness." חַיֵּיהֶם their life, plur. with the sense of the sing. (§ 87, 5, Rem. 2).

VERSE 4.

30. הַגְדֵּלְתִּי I made great, conf. i. 16. מַעֲשָׂי (in pause) my works. Bp. Wordsworth (*Comment.*) thinks that the term may refer to Solomon's fortresses, but probably it is here used in a general sense for undertakings; afterwards particulars are mentioned. לִי for myself (§ 124, 1, *b*), Dat. commodi; the repeated use of this pronoun (see ver. 4-11), like the repetition of אֲנִי, is emphatic. בָּתֵּי (for

the form of the word see § 96, 2) *houses*. Mention is made of them 1 Kings vii. 1-12; ix. 1, 19; and Josephus (*Antiq.*, bk. viii. c. 5) gives a description of the interior of one of them, which is quoted by Mr. Fergusson in his *Palaces of Nineveh*, p. 229, and shown to correspond with, and illustrate, the chambers in the palaces of Nineveh. See also Layard's *Nineveh and Babylon*, pp. 642-650. **כַּרְמִים** *vineyards*; only one is mentioned expressly as belonging to Solomon (Cant. viii. 11), yet he may have planted more: David his father seems to have had several (1 Chron. xxvii. 27). The vines of Palestine were celebrated for the luxuriance of their growth, and the size of their grapes, Numb. xiii. 23. (Dean Stanley's *Sinai and Pales.*, p. 164.)

VERSE 5.

31. **גִּנּוֹת** *gardens*, pl. of **גִּנָּה**, fem. of **גֵּן**, which prop. means "a place protected by a fence," rt. **גָּנַן** "to cover," as in the Arabic, and hence, to protect. It is clear from Is. v. 2, and Lament. iii. 7, that gardens were generally hedged in or walled, as indeed Josephus expressly declares concerning the gardens near Jerusalem. (*De Bell. Jud.* v. ii. § 2.) Biblical topographers mostly agree in calling the valley of Urtás (the ancient Etham) in Palestine the site of the gardens of Solomon. The place is still remarkable for its great fertility and beauty. Josephus says, "There was a certain place, about fifty furlongs distant from Jerusalem, which is called Etham, very pleasant it is in fine gardens, and abounding in rivulets of water; thither did he (Solomon) use to go out in the morning, sitting on high [in his chariot]." (*Antiq.* viii. § 3.) **פְּרָדִּים** *orchards* (Eng. Vers.); "pleasure grounds" (M. Stuart); LXX., *παράδεισους*. **פְּרָדִּים** according to Simonis (*Arc. Form.*) is a Hebrew word from **פָּרַר** and **פָּרַם**, *separavit*, *secrevit*, *distinxit*, q. d. *locus septo separatus*: most philologists, however, consider it a word of foreign (probably Persian or Armenian) origin; used elsewhere only in Neh. ii. 8; Cant. iv. 13.^b In Armenian it means a garden close to a house,

^a "The Arabs perpetuate the tradition in the name of a neighbouring hill, which they call 'Jebel-el-Fureidis,' or 'Mountain of the Paradise.'" (Stanley, *Sin. Pal.*, p. 166.) Maundrell is sceptical on the subject of the gardens (*Early Trav. in Pal.*, p. 457), but they find a champion in Van de Velde, who asserts that they "were not confined to the Wadi Urtás; the hill-slopes to the left and right also, with their heights and hollows, must have been covered with trees and plants, as is shown by the names they still bear, as 'peach-hill,' 'nut-vale,' 'fig-vale,' etc." (*Syr. and Pal.* ii. 27.) Smith's *Diet. of the Bib.*, vol. i. p. 653.

^b Its occurrence in Cant. and Eccles. might be accounted for on the hypothesis that Solomon borrowed it from central Asia.

laid out and planted for use and ornament. (Gesen. *Lex.*) Hitzig and Heiligstedt derive it from the old Sanscrit *paradêça*, which, like the Heb. פָּרַדִּי, means an enclosure.^a The Greek word *παράδεισος* is used by Xenophon (*Cyropæd.*, i. 3, 12) of the plantations surrounding the palaces of Persian kings, and which were kept as preserves for wild beasts. Here the term seems to answer to our word *orchard*.^b עֵץ, used collec. (§ 108, 1) as in Gen. i. 11; LXX., *ξύλον*. פְּרִי in pause for פְּרִי (§ 29, 4, b). Render *fruit trees of all kinds*.

VERSE 6.

32. בְּרִכּוֹת *pools* [of], pl. constr. of בְּרִכָּה n. f. (§ 94, Parad. v.), lit. a kneeling place, rt. כָּרַךְ to kneel as a camel in order to rest or to drink; LXX., *κολυμβήθρας*, which in the New Testament occurs twice, *viz.*, in John v. 2; ix. 7. The (·) undergoes no change in construction (§ 95, 1, 4th par.), and the word is thus distinguished from בְּרִכּוֹת, pl. constr. of בְּרִכָּה a blessing. In Neh. ii. 14 mention is made of the king's pool, and near Bethlehem there are still three large pools attributed to Solomon, called by the Arabs *el-Burak*, from which an aqueduct supplies Jerusalem with water: of these Maundrell gives the following description, "As for the pools, they are three in number, lying in a row above each other; being so disposed that the waters of the uppermost may descend into the second, and those of the second into the third. Their figure is quadrangular; the breadth is the same in all, amounting to about 90 paces: in their length there is some difference between them, the first being about 160 paces long; the second 200; the third 220. They are all lined with wall, and plaistered; and contain a great depth of water." (*Journey, April 1st*, p. 88.) לְהַשְׁקוֹת *for watering*, Hiph. inf. with ל, from שָׁקָה (unused) to drink. מֵהֶם *from them*; the m. suff. refers to מֵיִם. On the practice of irrigating gardens in the East see Bp. Lowth's note on Is. i. 30; and Burder's *Oriental Customs*, No. 230. יַעַר *grove*, Arab., *nemus*; LXX., *δρυμόν*; Vulg., *sylvam*; Eng. Vers., *wood*. The rt. יַעַר means lit. to boil, to boil over, and hence is applied to any kind of redundancy, such as the luxurious growth of plants. (Gesen. *Lex.*) צֹמֵחַ *sprouting forth*. צֹמֵחַ is prop. an intrans. verb, Gen. ii. 5; xli. 6, but here the participle

^a See Wilson, *Dict. in Sansc. and Eng.*, Ed. 2, p. 572. This term is different from the Sansc. *paradêça*, which means according to Gesenius "high ground, well tilled," or, rather, "a foreign country." (Wilson, p. 572.)

^b "In large gardens the *orchard* (פְּרִדִּים, *παράδεισος*) was probably, as in Egypt, the inclosure set apart for the cultivation of date and sycamore trees, and fruit-trees of various kinds. (Cant. iv. 13; Eccl. ii. 5.)" (Smith's *Dict. of Bib. Art. Garden*.)

is either transitive, or the noun עֲצִים is used as an adverbial limitation (§ 118, 3), *as to trees*, conf. Prov. x. 31; xxiv. 31; Is. xxxiv. 13.

VERSE 7.

33. קָנִיתִי *I bought*; Knobel gives to the term the more general sense "I acquired," but slaves bought with money, in distinction from others, are mentioned Gen. xvii. 12, 13, 23, 27. עֲבָדִים *men-servants*; LXX., δούλους. שְׁפָחוֹת *maid-servants*. שְׁפָחָה, n. f. seg., denotes a servant of lower condition than אִמָּה, see Gen. xx. 14 with ver. 17; 1 Sam. xxv. 41. The word here totally differs from that for servant in the mas., and such is the case with some other nouns denoting titles and offices, and with many denoting female animals (§ 107, 1, a). בְּנֵי-בֵית *sons of the house*; LXX., οἰκογενεῖς, i.e., slaves born of female domestic slaves, and thus distinguished from slaves bought from a stranger with money, Gen. xvii. 12, 13; so Gesenius, Knobel, Heiligstedt, and others. Eliezer of Damascus is termed by Abraham, "*the son of my house*," Gen. xv. 3.^a Such also were the trained servants of Abraham, "*born in his own house*," Gen. xiv. 14. The same kind of slave is termed בֶּן-אִמָּה, Ex. xxiii. 12. Among the Romans also, a kind of marriage was permitted between slaves, called *contubernium*, and the children born from such connexions were also slaves. הָיָה followed by לִי is used impers., and is = *I had* (§ 147, Rem. 2), hence it takes an accus.; conf. Gen. xlvii. 24; Ex. xii. 49; xxviii. 7; Numb. ix. 14; xv. 29; Deut. xviii. 2. מִקְנָה *possessions* (Eng. Vers.), but like "κτῆνος" and "κτάομαι," it may be here used for cattle generally, Germ. *Heerden* (Knobel), which are next subdivided into greater and smaller. Bp. Wordsworth remarks, "he (Solomon) does not mention *horses*; perhaps the name itself suggested too sorrowful reflections." בָּקָר the term, strictly speaking, refers to oxen as used for the plough, rt. בָּקָר to cleave (conf. armentum for aramentum ab arando), or, according to Ewald (*Gram.* § 358) from cloven hoofs, put in apposition with מִקְנָה. צֹאן for צֹאֲן (Gesen. *Lex.*) *flocks*, i.e., sheep and goats, noun coll. (§ 108, 1). מִכָּל *more than all* (§ 119, 1). Eichhorn and others see in this passage an argument against Solomon's being the author of this book, because "all," they think, can refer to kings only, but granting it does, we know, from 1 Chron. xxvii. 29, 31, that David had herds and flocks, and probably such was the case with others who had reigned before Solomon in the city afterwards called Jerusalem, conf. note on i. 16.

^a Here, however, Keil thinks that the expression means nothing more than *an inmate of my house*, in distinction from לִירֵצִית; home-born, ch. xiv. 14. (*Comment. on Pentateuch.*)

VERSE 8.

34. כָּנַסְתִּי *I heaped up*. Knobel calls כָּנַס a Chaldee word, but it is found in Ps. xxxiii. 7; cxlvii. 2; Is. xxviii. 20; Ezek. xxii. 21; xxxix. 28, and is undoubtedly pure Hebrew. On Solomon's riches, see 1 Kings x. 27; 2 Chron. i. 15; ix. 20. סְגֻלָּה constr. form of סָגַל, "peculiar treasure" (Eng. Vers.), "property" (Gesen. *Lex.*, Parad. A., § 95); LXX., περιουσιασμός. It first occurs in Ex. xix. 5, rt. סָגַל (unused) to acquire. The expression, *peculiar treasure of kings*, may mean either such as is attainable by kings only, or, more probably, which kings brought to him as tribute or presents, see 1 Kings iv. 21; ix. 14, 28; x. 10, 14, 15. הַמְּדִינֹת *the provinces*: מְדִינָה f. verbal (rt. דָּן to judge), prop. jurisdiction, meton. province, a word found in the later Hebrew, but also in 1 Kings xx. 14-19; Lament. i. 1; Ezek. xix. 8; LXX., χώρα; New Testament, ἐπαρχία. The art. refers to well known provinces, viz., to those which were subject to Solomon, whose dominion extended from the river Euphrates to the land of the Philistines, and the border of Egypt, 1 Kings iv. 21-24: so Bp. Patrick and Hengstenberg. With less likelihood some (e.g., Hitzig and M. Stuart) think that the reference is to the twelve provinces, or districts, into which the Hebrew kingdom was divided. (1 Kings iv. 7.) עֲשִׂיתִי *I procured*, conf. Gen. xxxi. 1; Deut. viii. 17, 18. שָׂרִים וְשָׂרוֹת *men-singers and women-singers*. We find both words combined, as here, in 2 Sam. xix. 36. (Heb. Bib.) Such persons were employed at times of *feasting*, Is. v. 12; Amos vi. 5, 6; also of *mourning*, 2 Chron. xxxv. 25; Matt. ix. 23. Of course the reference in the text is to joyful occasions only. תַּעֲנִיגוֹת, lit., *the delights* [of], (־) defect. for תַּעֲנִיג (§ 9. iii.), plur. used for intensity, from תַּעֲנִיג, Parad. i., rt. עָנַג, to live delicately: the plur. in יָם— occurs Cant. vii. 7, and means "amorous delights." שָׂדֶה וְשָׂדוֹת *a wife and wives* (Gesenius, Knobel, Hitzig, and M. Stuart), ἄπαξ λεγόμεν. שָׂדֶה f. of שָׂר, a lord, but inflected in the manner of verbs עָע, since there is in the verb שָׂרָר the notion of strength and rule. Heiligstedt renders "dominam et dominas;" conf. the Arab. "Sydah" = lady, princess, or mistress. The sing. here refers to the queen, 1 Kings iii. 1; vii. 8; the plur. to the other wives and concubines of the king. (Gesen. *Lex.*)^a As in Hebrew the repetition of a word, either with or without an intervening conjunction, often supplies the place of the word

^a Elsewhere the queen-mother, as distinguished from the other wives, is often called *gebhirah* (powerful), see 1 Kings xi. 19; xv. 13; 2 Kings x. 13; Jer. xiii. 18; xxix. 2. One effect of polygamy was to transfer female influence from the wives to the mother.

every, we might render here “every kind of wife,” conf. Is. iii. 1, מִשְׁעָן וּמִשְׁעָנָה “every support,” where also the variation in gend., as here the variation in number, extends the application to the utmost. See, for the number of Solomon’s wives and concubines, 1 Kings xi. 3; Cant. vi. 8. Many other significations have been given of the words, according to the various roots whence שָׂדָה has been derived, e.g., LXX., οἶνοχόον καὶ οἶνοχόας; so Parkhurst (see *Lex.* on the word שָׂדָה); perhaps from the rt. שָׂדָה (unused), i.q., Chald. שָׂדָא to pour out: Syr., *pincernas et propinatrices*; Arab., *viros ac mulieres potum præbentes*; Vulg., *scyphos et urceos in ministerio ad vinum fundendum*; Eng. Vers., *musical instruments and that of all sorts*; Luther, *omnis generis organa musica*; Græc. Venet., σύστημα καὶ συστήματα (concentus musici); rt. Arab. canere, modulate recitare carmen. Nearly corresponding to the translation of Gesenius, given above, is that of Aben Ezra, Rosenmüller, and others, viz., *women*, from שָׂדָה a breast; but this word when lengthened does not take daghesh, and is probably derived from a rt. לָהּ, viz. שָׂדָה to pour out. In favour, however, of this rendering, and of that of Gesenius, it may be urged (1) that Cant. vii. 7 shows that תַּעֲנִיגוֹת may refer to amorous delights; and (2) it is hardly likely that Solomon in enumerating his various pleasures would omit all allusion to these, to which he had been specially addicted.

VERSE 9.

35. גָּדַלְתִּי I became great, i.e., in riches and power, conf. Gen. xxiv. 35; xxvi. 13. הוֹסַפְתִּי, conf. i. 16, I increased, Eng. Vers.: either the verb is here used intrans., or עֲשָׂרָה riches is understood, though the first verb might be rendered adverbially (§ 142, 3), e.g., “I increased in magnificence,” μεγέθει ὑπέρβαλον, Symn. עָמְדָה continued, stood firm, LXX., ἐστάθη; Vulg., perseveravit mecum (ל); conf. i. 4; Ps. cii. 27; Jer. xviii. 11; less correctly Mendlessohn, “was an assistance to me.” The meaning, like that in verse 3, seems to be that his indulgences were guided by discretion.

VERSE 10.

36. אֶצְלִי I withheld. אֶצֶל is found only in Qal, Niph., and Hiphil. It means, according to Lee, “to lay up with oneself,” Gen. xxvii. 36, and hence, “to hold back from others.” Gesenius makes it a denominative, from אֶצֶל a side, prop., “to put by the side,” “to separate,” and followed by מִן, “to take away from,” Numb. xi. 17. מִנְעֵתִי I kept back, construed with מִן = ab. לִב, here denoting the source of sensations, affections, and emotions. We have no one word which

corresponds wholly to it. Soul, mind, which לֵב sometimes means, is not congruous here. It designates the self that feels and enjoys. (M. Stuart.) Render next clause, *for my heart (was) joyful by reason of all my toil*. עָמַל means his toil in procuring for himself enjoyment. שָׂמַח, verbal adj., or Qal Part. act., corresponding in form with the intrans. verb שָׂמַח (§ 50, 2). כִּי i.e. כֵּן, i. 8, *by*, or *by reason of*, before a noun denoting the source of the joy, conf. Prov. v. 18, “rejoice in the wife (מֵאִשָּׁת) of thy youth;” so ἐκ is used Rev. viii. 13, ἐκ τῶν λοιπῶν φωνῶν (by reason of the remaining voices); xvi. 10, ἐμασσῶντο τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου (by reason of the pain). חֵלֶק portion or allotment, LXX., μέρις, rt. חָלַק to divide. מִכָּל-עָמָלִי *from* (or, in consequence of) *all my toil*. He probably means that he got a brief enjoyment out of all his labours, but that was all, he secured no abiding good.

VERSE 11.

37. וּפָנִיתִי אֲנִי Then I turned, construed with בָּ in the sense of *towards*, and meaning, “I looked at,” or “I considered.” וְ = “then” (Eng. Vers.), as often in the apodosis. (§ 155, 1, a, 3rd par.) In ver. 12 לִרְאוֹת is added to the verb, “I turned myself to see.” This mode of expression is *peculiar* to this book: so also סָבֹאתִי לָדַעַת, “I turned myself in order to know,” vii. 25; and with לַיָּאֵשׁ “to make despair,” ii. 20. יָדִי dual with suff. (§ 88, 2.) In the next clause לַעֲשׂוֹת either marks the purpose, *viz.*, “to accomplish,” or is qualified by the preceding verb, “had laboured in doing,” *i.e.*, had laboriously done (§ 142, 4, Rem. 1), conf. Gen. ii. 3; viii. 21. In the last clause Qoheleth draws a general conclusion from his own particular case; for, if such things as he had pursued could not yield solid satisfaction, no other earthly objects could. With his experience of the unsatisfying nature of earthly good might be compared that of many other highly successful and prosperous persons: *e.g.*, Septimius Severus, whom fortune and merit had raised from a humble station to the first place among mankind, is recorded to have said concerning himself, *Omnia fui et nihil expedit* (*Hist. August.* p. 71). To the same purport was a memorial of the magnificent Caliph Abdalrahman, found in his closet after his death (see Gibbon’s *Rome*, vol. x. p. 39, 40): and the illustrious Duke of Wellington was heard to exclaim in moments of despondency, that there is nothing in this world worth living for. (Gleig’s *Memoirs of.*) Hence we learn that only true religion, which holds out the hope of future blessedness, can satisfy the mind.

VERSE 12.

38. Qoheleth, having made trial of wisdom and folly, next proceeds to contrast the one with the other, and finds that, though wisdom is vastly superior to folly, it does not exempt a person from those ills to which all are subject, vers. 12-16. He uses the term wisdom in the sense of sagacity, skill, and prudence, *conf. i. 13.* וַי at the beginning of the clause means *Then*, as often where a new subject is adverted to, like the particle *καὶ* before *ἐγένετο*, Mark ii. 23; Luke v. 12. וְהוֹלָלוֹת וְכִסְפוֹת *and madness and folly* (Eng. Vers.). These nouns, like the preceding חֲכָמָה, are governed by רָאוֹת, like as in i. 17 רֵצֶת is repeated before them. Hitzig and M. Stuart render, "Then I turned to contemplate wisdom, even madness and folly," *i.e.*, wisdom which proved in its result, or as regards its power of conferring solid and abiding happiness, to be no better than madness and folly: but this interpretation does not accord with vers. 13, 14, where wisdom and folly are brought into contrast. The remainder of the verse, according to our Eng. Vers., runs thus, "for what (can) the man (do) that cometh after the king? *even* that which hath been already done." Here after הָאָדָם must be understood יַעֲשֶׂה, as clearly in Mal. ii. 15: also the same verb is implied before אֶת־אֲשֶׁר "[he shall do] that which," etc. עָשׂוּ is used with an indef. nom. (§ 137, 3, *b*), *conf. δέξωνται ὑμᾶς*, "they may receive you" for "you may be received," Luke xvi. 9. הוּ receives a rel. sense from אֲשֶׁר (§ 123). Doubtless Hitzig's pointing, עֲשׂוֹרֵי *the doing of him*, *i.e.*, what he did, would here be better, for הוּ as a neuter is not often used. The Qal inf. constr. of עָשָׂה sometimes has the ending ה instead of ת, see Gen. i. 20; Prov. xxi. 3; Ps. ci. 3 (where it governs a genitive); Ex. xviii. 18, where the same form with a pron. occurs, as Hitzig here proposes. Some (as Knobel, Hitzig, and Bp. Wordsworth) think that by "the man who comes after the king" is meant Rehoboam; better others (as Poole), "he that succeeds me (the king) in this inquiry." The passage seems to be an answer to an implied objection, *viz.*, that Solomon's own experience was not sufficient to determine the matter in question; hence he expresses his conviction that no one could repeat the experiment to more advantage than he had made it: whether learning, wisdom, pleasure, magnificence, riches, or any other object, were proposed, none could do more than repeat what he himself, the most renowned and prosperous king of Israel, had already done. There are other readings and explanations of the passage (see respectively Walton's *Polyglott* and Poole's *Synop.*), but, according to the received text, the translation of the Eng. Vers., given above, which is adopted by Dathe, Reynolds,

Holden, Bp. Patrick, and others, is perhaps the best, as most in keeping with the context.

VERSE 13.

39. שֵׁשׁ *that there is*, conf. the use of שֵׁ, i. 17. יָתֵרוֹן, conf. i. 3, here it means preeminence or excellence, and is followed by מִן, *an excellence above*; so ἐκ in Homer, Il. iv. 96; xviii. 431. בִּיתְרוֹן for בִּיתָרוֹן. (§ 24, 1, c, 2nd par.) The art. before אֹר and חֶשֶׁךְ marking a specific object (§ 109, 3, Rem. i. a), need not be expressed in English. Qoheleth here intimates that in its nature wisdom far excels folly, a truth which is illustrated in the first part of ver. 14.

VERSE 14.

40. הֶחָכָם, put first and absol. for emphasis, and then represented in its proper place by a pronoun (§ 145, 2); the art. pointed with ה before הָ (§ 35, 2, B. b). The meaning of the clause is that the wise man is circumspect, both guarding against danger, and foreseeing advantages, but the fool, not using the light of his understanding, is continually acting imprudently, and falling into mischief. וְיָדַעְתִּי *yet I know*; the perf. for the abstract pres., as in Latin novi, memini, odi; Greek, οἶδα, μέμνημαι (§ 126, 3, a). גַּם with the following pron. is emphatic, *even I*. מִקְרָה (LXX. συνάντημα), the usual meaning of this word is occurrence, fortuitous event, as in 1 Sam. vi. 9; Ruth ii. 3; rt. קָרָה to meet, and hence, to happen, to befall; but in the five places where it is used in this book, *viz.*, here and in verse 15; iii. 19; ix. 2, 3, it is perhaps = destiny or lot; so M. Stuart; Germ. *Schicksal* (Knobel, Hitzig), *sors* (Heiligstedt). The Vulg. freely translates by *interitus*. Blind fate or chance is not meant, for such a notion is nowhere entertained by Qoheleth, and is quite at variance with his view of the supremacy and active agency of the Divine Providence. כֻּלָּם *all (i.e., both) of them*; the tone long o changed into Qibbuts on account of the suff. (§ 9, 10, 3). כֻּלָּם, which generally refers to many, is here used of two only, but those two may be regarded as each representing a class, conf. Prov. xxii. 2, “*The rich and poor (עָשִׁיר וְרֵשׁ) meet together, the Lord is the maker of them all*” [*i.e.*, of both classes]. The meaning here seems to be that all, both wise and foolish, have a common lot in being exposed to calamity and death; conf. ix. 1-3, 11; Ps. xlix. 10.

VERSE 15.

41. גַּם-אֲנִי יִקְרָנִי *also (as to) me, it will happen (to) me*. אֲנִי is put absol., as הֶחָכָם, ver. 14, and is very emphatic, conf. Gen. ix. 9; xxiv. 27; Ex. xiv. 17. The

suff. to the verb, though prop. always the accus., yet sometimes, as here, is used for the dat. (§ 121, 4). לָמָּה *why*, expresses here impatience. אֲנִי is changed into אֲנִי by Houbigant, and, on the authority of some MSS., is omitted by V. de Palm and Spohn; Knobel takes it as a particle of past time, "why did I formerly become so wise?" Holden renders it "therefore," in which sense it is taken by Gesenius, Ps. xl. 8; Jer. xxii. 15; Ewald, "why then have I been wiser?" *i.e.*, if things are so; Ewald's *Gram.* § 447 (A.D. 1835). I apprehend it is here a particle of time referring to the period at which Qoheleth is speaking, *why then have I become* (or, am I) *wise?* יִתֵּר *more, viz.*, than others, an adverb derived from יִתֵּר, Qal Part. of יָתַר "to be redundant." שְׁנֵם-זֶה *that also this, viz.*, the being wiser than others."

VERSE 16.

42. For the conclusion drawn at the end of ver. 15 another reason is here given, *viz.*, that the wise man after death is, like the fool, speedily forgotten. וְכִרְוֹן לְהֶכֶם, conf. i. 11. עִם *with*, LXX., μετά, or *like, equally with*; Vulg., similiter ut; conf. vii. 11; Job ix. 26; xl. 15; Ps. lxxiii. 25. בְּשִׁכְחָךְ *since long ago*, a word compounded of בָּ, שָׁ, and כָּחַ. בָּשׁ is used illatively, as in Gen. vi. 3. The Eng. Vers. renders בְּשִׁכְחָךְ *seeing that which now is*; and כָּחַ may, according to Durell (*Crit. remarks in loc.*), denote time present as well as past; it is, however, generally used of the past. הַיָּמִים הַבָּאִים *in the days that come*,^b accus. of time (§ 118, 2). הַכֹּל *every thing*, as in i. 2, LXX., τὰ πάντα; Syr., omnia, or rather, *every person*, as in Gen. xvi. 12. Rosenmüller renders "uterque," "both of them," conf. ver. 14. נִשְׁכַּח *will have been forgotten*, Niph. perf. used here as a futurum exactum (§ 126, 5, c); (-) in the last syll. changed to (·) by Zaqeph-qaton, see marginal note: Hitzig, however, takes it here as a participle, to denote a continuous state. אֵיךְ *how*, an apoc. form of אֵיכָה part. interrog. for אֵיכָה (§ 24, 2, b), compounded of אֵי, and כָּה *how or alas*. It is here an interjection of grief and astonishment, as in Ps. lxxiii. 19; Is. xiv. 4. Render, *And how dieth the wise man like the fool! i.e.*, alas! that there should be the same destiny to both! conf. Ps. xlix. 10. "He seeth that wise men die, likewise the fool and the brutish person

^a "The meaning," says Hengstenberg, "found by Elster in these words, *viz.*, 'this arrangement of life itself, according to which the wise man experiences the same fortune as the fool, is characterized as vanity,' does not suit the connection. Koheleth has no wish to blame the Divine government of the world; his aim is to exhibit the vanity of human efforts, and human possessions. The word 'for,' which follows, shows that it is Wisdom, which he considers to be vanity."

^b In Is. xxvii. 6 הַבָּאִים is used alone, *e.g.*, יֵשְׁרָשׁ יַעֲקֹב. "In coming days Jacob shall take root."

perish." Hor. Carm. i. 28, 15, *Sed omnes una manet nox, et calcanda semel via leti*. Death levels all human distinctions, but those who are wise for the next life (*i.e.*, the righteous) form a great contrast to the foolish (*i.e.*, the wicked): see, *e.g.*, Ps. cxii. 6, "*The righteous shall be in everlasting remembrance*;" Prov. x. 7, "*The memory of the just is blessed, but the name of the wicked shall rot*;" Prov. xiv. 32, "*The wicked is driven away in his wickedness, but the righteous hath hope in his death*."

. VERSE 17.

43. וְשָׂנְאתִי *Then I hated*. Qoheleth here represents himself as almost driven to despair, especially when he thought that the fruit of all his toils might be inherited by one who might make a foolish use of it, vers. 18-23. Like instances of impatience we have in *Moses* (Numb. xi. 15), *Elijah* (1 Kings xix. 4), *Job* (Job vii. 15, 16), *Jeremiah* (Jer. xx. 14-18), *Jonah* (Jon. iv. 3, 8). The verb שָׂנָא, however, does not always imply hatred in the fullest sense, but means "to be indifferent to," "regardless of," conf. Gen. xxix. 31; hence here the Vulg. renders "tæduit me vitæ meæ;" and Luther, "itaque pertæsum est me vitæ." So in the Gk. Test., μισέω is sometimes used comparatively rather than absol.; *e.g.*, in Luke xiv. 26; John xii. 25. רַע עָלַי lit. *evil upon me*, *i.e.*, grievous, or burdensome to me; conf. the meaning of רַע in i. 13. The "work which is done under the sun" refers not to the works of God, but to the doings of men, as in i. 13, 14.

VERSE 18.

44. עָמְלִי *my toil*, *i.e.*, by meton. the fruit of my toil, since that only could be left to another; so in Ps. lxxviii. 46, "*He gave their labour*," *i.e.*, the produce of their labour, "*unto the caterpillar*:" conf. the use of יָגִיעַ, Ezek. xxiii. 29. עָמַל a verbal adj. or Part., from עָמַל, used with the pers. pron. for the finite verb, conf. ii. 22; iv. 8; ix. 9; here in the past tense, but implying continuance, *which I had toiled*. שְׁאֵנִי הֵנִי because *I must leave it*, Hiph. imperf. of נָחַ to rest; the Hiph. conjugation of this verb has two forms, הֵנִי and הִנִּיחַ (§ 72, iv., Rem. 9); suff. with נ demonstr. (§ 58, 4). אַחֲרַי in pause for אַחֲרַי *after me*. With the sentiment conf. Ps. xlix. 10 [11 Heb.], "*wise men die . . . and leave their wealth to others*."

VERSE 19.

45. Qoheleth mentions another aggravation, *viz.*, that his successor might prove a foolish person. הֲחֻכָּם, the interrogative particle, like the art. in ver. 14, is pointed with ׀ before a guttural (§ 100, 4, 4). אִם or (§ 104, 2); usually in a disjunctive question (utrum . . . an) אִם occurs before the 2nd clause, but sometimes

וְאִי, as here, and in Job xvi. 3 (as in Ger. and Eng.) (§ 153, 2, 3rd par.). כָּכָל *a fool*, conf. vii. 17; x. 14; some^a think that Rehoboam is alluded to. The וְ before יִשְׁלַט has the force of *and yet* (§ 155, 1, *b*), as often in adversative sentences (Gesen. *Lex.* (2) p. 235), conf. Matt. x. 29; οὐχὶ δύο στρούθια . . . καὶ (and yet) κ. τ. λ. Gesenius and Knobel call שָׁלַט a word of the later Hebrew, but we meet with it (in Hiphil) in Ps. cxix. 133,^b and with שְׁלִיט, which is kindred to it, in Gen. xlii. 6; here followed by בָּ in the sense of “over.” (Gesen. *Lex.* (B) (5) p. 98.)

46. יַעֲמַל *produce of my labour*, conf. ver. 18. Of the two verbs, which follow, the latter qualifies the former, *i.e.*, may be rendered as an adverb, *I have sagaciously laboured*, *i.e.*, I have acquired by my labour and sagacity (§ 142, 3).

VERSE 20.

47. וְסָבַתִּי אֲנִי *Then I turned*, סָבַב here means to turn from one occupation or thing to another, *sich wenden etwas zu thun* (Hitzig), conf. vii. 25; 1 Sam. xxii. 17, 18: Knobel indeed says that it is = פָּנָה, but this latter, and also שׁוּב, is used in this book of turning to *behold*; *e.g.*, in ver. 12; iv. 1, 7; ix. 11.

48. לִי־אֵשׁ *to cause to despair*, Piel inf. with לִי; the אֵשׁ being incapable of daghesh, a compensation is made by changing the preceding vowel to its corresponding perfect one, יֵאֵשׁ for יִאֵשׁ (§ 22, 1). This is one of the few instances in which Piel has a causative signification (§ 52, 2, *b* with § 53, 2). Parkhurst (*Lex.*) renders it, “to cause to renounce;” LXX., ἀποτάξασθαι; Vulg., renunciavit; but the verb never has that meaning. In all the other places where it occurs it means “to despair,” “to be hopeless,” *viz.*, in 1 Sam. xxvii. 1;^c Is. lvii. 10; Jer. ii. 25; xviii. 12; Job vi. 26; and it has the same meaning in Arabic (Goliuz et Willmet *Lex. Arab.*), and in Rabbinical writings (Buxtorf’s *Lex. Chald. Talm. et Rab.*), conf. Holden’s crit. note in loc. לִבִּי *my heart*, as in ver. 10. עַל *concerning*, conf. i. 13; vii. 10. In הִנְעַמְלִי, Munakh occupies the place of Methegh; see Lee’s *Heb. Gram.*, Art. 131, conf. הִנְחִיִּים, iv. 15.

VERSE 21.

49. Qoheleth gives in this verse another reason for his despair, *viz.*, the thought that what he had with such pains and success acquired would come into the possession of one who had made no effort to acquire it. Render 1st clause, *For*

^a *E.g.*, Mendlessohn, Knobel, Bp. Wordsworth.

^b Ascribed by Theodoret, Bps. Patrick, Horne, and others, to David.

^c נֹאֵשׁ כְּפָנִי “will become hopeless of me” (Lee’s *Heb. Lex.*); “shall despair of me” (Eng. Vers.).

there is a man, whose toil [is conducted] sagaciously, intelligently, and prosperously. Either he here speaks of himself in the 3rd pers. (conf. 2 Cor. xii. 2), or is referring to what he had observed with regard to others, and which might happen also to himself. בְּשֵׂרוֹן, n. m. intens., has been variously rendered, e.g., ἀνδρία, LXX.; "equity," Eng. Vers.; "ability" (Germ. Tüchtigkeit) Hitzig; "dexterity" M. Stuart; but, perhaps, correctly by Spohn, Bauer, Gesenius, Rosenmüller, Knobel, *success*, or *prosperity*, like the corresponding word in Syriac; so in iv. 4, but in v. 10, "emolument," "profit." The noun occurs in these places only, but the verb בָּשַׁר, in the sense of "to prosper," is used in xi. 6, and (in Hiphil) "to make to prosper," x. 10: also from the same rt. בָּשַׁר is derived בּוֹשְׁרוֹת, prosperity (Gesen. *Lex.*), Ps. lxxviii. 7. The בָּ before this and the two preceding nouns gives them the force of adverbs (Gesen. *Lex.* c, p. 98). יִתְּנֵנִי must he give (i.e., leave) it; the suff. refers to עֲמַל, viz., the fruit of his labour, conf. ver. 18. חֵלְקוֹ (for) his portion; the suff. ך refers to the 2nd אָדָם; thus נָתַן is construed with two accus., as in Ps. ii. 8; xviii. 41. Bauer and Aben Ezra resolve יִתְּנֵנִי into יִתֵּן לוֹ, and refer the suff. in חֵלְקוֹ to the 1st אָדָם, but, since we have לְאָדָם at the beginning of the clause, the construction is thus rendered harsh by two datives; moreover, a verbal suff. far less often denotes a dat. than an accus. (§ 121, 4). זֶה this, i.e., the circumstance just mentioned, that men often toil only for their heirs. רַבָּה great (Eng. Vers.), fem. of רַב, and agreeing with רָעָה. More usually רַב refers to number, and might be here rendered, "widely extensive."

VERSE 22.

50. בִּי For, corroborating the assertion at the end of ver. 21. מַה־הִנֵּה what is there? = מַה יִּתְּרוֹן, i. 3. הִנֵּה is, Part. m. s. of הִנֵּה, prop. "to breathe," and hence, "to be," i.q., הִנֵּה, but an older form and primitive (Gesenius). In Aramæan this form of the verb is the most in use for the verb substantive, but in Hebrew is peculiar to the poets and the more recent writers (Gesen. *Lex.* p. 219); we find, however, the imper. הִנֵּה in Gen. xxvii. 29; Job xxxvii. 6; and הִנֵּה in Is. xvi. 4. לְאָדָם, conf. i. 3. בָּ in (M. Stuart), or through (durch, Knobel), not "out of" (ex), as Geier, Spohn, Schmidt. רָעִיוֹן לְבָבוֹ the striving of his heart. (Gesen. *Lex.*) The first word (see i. 17) is here intensive. שְׂהוּא which he; the marg. note shows that some copies read שָׁ, which is a shorter form, and so in iii. 18 we have שְׂהוּא; generally, however, before a guttural the form is שָׁ (§ 36). עֲמַל, conf. ii. 18. The question in this verse is a strong way of expressing the negative; e.g., what is there? i.e., there is nothing; conf. i. 3; iii. 9.

VERSE 23.

51. וְיִי, Poole (*Annot.*) would render it “although,” as if intended to aggravate the evil mentioned in the former verse, “although he took great and unwearied pains all his days, yet after death he hath no more benefit by it than another man hath.” Ewald and Hitzig take it in the sense of “Truly,” Germ. Ja; but the Eng. Vers., “For,” seems quite appropriate, as giving a reason for the denial in the foregoing verse. “It is, in one aspect (says M. Stuart), a new suggestion. The question might be asked whether men might not enjoy themselves in their labour and their efforts: to which question this verse seems an answer; *all his days are sorrows, i.e., sorrowful, and vexation, or, harassing, his employment, i.e., instead of comfort and ease, his efforts have been sources of suffering and vexation. His solicitude will not even let him sleep at night. His mind is disquieted with plans and disappointments.*” מְאָהָבִים and נָעַם (i. 18) are here used as adjectives (§ 106, 1, Rem. 1, 2nd par.), and, as Knobel remarks, are more emphatic than simple adjectives, conf. x. 12; Ps. v. 9 [10 Heb.]. עֲנִיּוֹ *his employment*, see i. 13. Render the next clause, *even by night his heart doth not rest.* שָׁכַב, lit. to lie down, and hence, to rest, here in the past tense including the notion of the present, conf. i. 12. Since employment of some kind or other is essential to man’s happiness (labor ipse voluptas), Qoheleth must be regarded as having special reference here to a bustling life, engaged in by reason of ambition or avarice, or with erroneous expectations of finding solid and lasting happiness in worldly concerns. (M. Stuart.)

VERSE 24.

52. From his painful experience Qoheleth comes to the conclusion that there is nothing more advisable than to submit to the arrangements of God’s Providence, and calmly to enjoy whatever God gives (ver. 24-26). The first clause may be rendered, *there is no good in* (with respect to) *the man who eats and drinks, and makes his soul see good, i.e., the enjoyment which a man has of earthly good is not the result of his own efforts, but (as Qoheleth goes on to say) the gift of God.* So Jun. and Trem., Geier, Desvœux, and others. The Eng. Vers., however, seems to me to express the Hebrew correctly, *viz., There is nothing better for a man than that he should eat and drink, etc.*, where מִ must be supplied after טוֹב, conf. iii. 22, *better than that* (טוֹב מֵאֲשֶׁר) *he should rejoice*, where the imperfect, as here, is used as a subjunc. (§ 127, 3, a). The Vulg., *Nonne melius est comedere et bibere, et ostendere, etc.*, is less suitable, and would require

לֹא rather than אֵין. Nearly corresponding to Eng. Vers. is the Syr., Chald., and Arab., *There is no good for a man save that he should eat and drink*, etc., where אֵין must be supplied, but though these particles are followed by an infin. with ל, iii. 12; viii. 15, the construction בִּי אֵין-אֲשֶׁר would not be Hebraic, nor would the ellipsis of אֵין be so likely as that of מ, which might have been easily dropped in transcribing, by reason of the ׀ with which the preceding word terminates. בִּי in בְּאֲדָם means *for* (in respect to), as in iii. 12, בָּם “*for them*,” and in x. 17 “*for* (on account of) strength and not *for* drunkenness;” it thus frequently has the meaning of ל, and is = the *eis* of the New Testament. יֹאכֵל with a conjunc. accent having ā, not ē, in the last syll., but with a distinctive accent written יֹאכֵל, v. 16; see § 68, 1, and conf. i. 10. וְשָׂתָה *and should drink*, ו consec. (§ 126, 6). The expression “to eat and drink” here means “to enjoy life,” das Leben genießen (Knobel). It is used in Scripture in reference to joyful occasions, 1 Kings iv. 20, joy in God, Neh. viii. 10-12, and to describe the opposite of a rapacious, covetous spirit and conduct, Jer. xxii. 15. (Fairbairn’s *Imper. Dict.*) הִרְאָה *should make to see*, i.e., to enjoy, ii. 1; the characteristic ה in Hiphil takes (·) instead of (·) because of ר (§ 22, 2, Rem. 2). נַפְשׁוֹ *his soul*, used as a periphrasis for the reflexive pron. “*self*,” for which the Hebrews have no proper form, conf. Gen. xvii. 14; xix. 19; Job ix. 21; so in Arabic and Sanscrit, conf. ψυχῇ, Acts ii. 43; iii. 23; vii. 14; Rom. xiii. 1. הִיא fem. and neut. as in ii. 2. הִיא *it is*, written anciently הִיא. (§ 32, 6, 2nd par.) The meaning appears to be that, since there is such vanity in human works and pursuits, there is nothing better for a man (as regards the things of the present life) than calmly and thankfully to enjoy what he has, without that travail and anxiety which harass the sinner, ver. 26. So Cor. a Lapide, Poole, Desvœux, Scott, and most modern commentators. This interpretation also accords with what is said iii. 12, 13, 22; v. 18; viii. 15. That Qoheleth does not speak in the Epicurean sense is obvious from the close of the verse, where the enjoyment he here mentions is called “God’s gift,” as in iii. 13; v. 18. Other passages also of the book imply a condemnation of sensualism, e.g., vii. 2; x. 16, 17; xi. 9.

VERSE 25.

53. יֹאכֵל מִי *Who can eat?* imperf. used as a potential (§ 127, 3, d). יֹאכֵל is here put for enjoyment generally, so in v. 18 (19 Eng. Vers.); Job xxi. 25; conf. Cic. Fin. 5, 20, “*vesci voluptatibus*.” יְרוּשׁ *can hasten* (Eng. Vers.), imperf. of רוּשׁ to

^a See לָאֲדָם, vi. 12; viii. 15, for this signification of ל.

make haste, under the preformative ' before a monosyllable (§ 72, 3). Gesenius (*Lex.* p. 267) says it is here used of the passions of the mind, pleasures, and desires; "who makes haste?" *i.e.*, enjoys the pleasures of life, shows prompt alacrity in their enjoyment. So Knobel, Heiligstedt, and others. The LXX., Syr., and Arab. appear to have read יִשְׁתֶּה "can drink." חוּן מִמֶּנִּי *besides me*, or *more than I* (Eng. Vers.). חוּן "besides," "except," LXX. παρ' ἐξ, is not elsewhere used in Scripture with מִן, but often, says Knobel, in the Talmud and Rabbinical writings. According to this reading Qoheleth seems to appeal to his own case as authorising his statement in ver. 24, *viz.*, that the comfortable enjoyment of earthly good is the gift of God: "Who can hasten (after earthly enjoyment) more than I have done (see ver. 3-11) yet I found no true satisfaction in it, for (as he goes on to say, ver. 26) such satisfaction is given by God to those only who are good in His sight." A better reading, however, is that of the LXX., Syr., Arab., and Jerome, and which is adopted by Ewald, Heiligstedt, Hitzig, and M. Stuart, *viz.*, חוּן מִמֶּנִּי *without Him, i.e., God, His permission and blessing.*

VERSE 26.

54. טוֹב לְפָנָיו *who is good* [or well pleasing] *in His sight.* טוֹב is here translated by Knobel and Hitzig *wohlgefällig, i.e., well-pleasing*, conf. Neh. ii. 5; 1 Sam. xxix. 6. Render the next clause, *but to the sinner He hath given the task of gathering and heaping up that it may be given to him who is good in the sight of God.* לְחֹטֵא, Qal Part. (with art. in prep.) used as a noun (§ 135, 1, 2), conf. ὁ κλέπτων, Eph. iv. 28. חָטָא means lit. to miss the mark, and hence by meton. to sin, conf. ἀμαρτάνω: here the participle, as opposed to טוֹב, implies one who is displeasing to God, לְפָנָיו being understood after it. (Hitzig.) בְּנוֹס, Qal Inf. constr.; see ii. 8. לִתְּ for the giving. תֵּת by assimilation (§ 19, 2, b, 2nd par.), for תִּתְּ inf. constr. of נתַן (§ 66, Rem. 3). There is a like statement concerning a sinner's wealth in Job xxvii. 16, 17; Prov. xiii. 22; xxviii. 8; see the case of *Nabal*, 1 Sam. xxv. 39-42; and of *Haman*, Esth. viii. 1. At the close of the verse the words *this also is vanity*, etc., are generally supposed to refer to the amassing of treasure by a sinner, which he will not be permitted himself to enjoy, but which will eventually fall to the righteous. Perhaps, however, as M. Stuart after Hitzig remarks, the reference is to ver. 24, and Qoheleth may mean that even the enjoyment, which he there grants a man may have, and which is God's gift, is imperfect. It is vanity, not entirely, but in comparison with happiness in the highest sense of the term.

CHAPTER III.

Allusion was made, ii. 24-26, to God's overruling Providence, and here in ver. 1-15 the subject is enlarged upon. All the events and conditions of human life are under the Divine control, a consideration which shows the vanity of human efforts after happiness apart from God, and teaches a calm and cheerful dependence on His Providence and submission to His will. Most commentators agree in regarding ver. 1-8 as having reference to the counsels and designs of God,^a who, though He does not interfere with man's free-will or agency, yet assigns to all persons a season for all that He has appointed for them, which they cannot control or alter.

VERSE 1.

55. לֹכֵל *to every thing*; the art. involved in the preposition expresses totality, all events, and all the actions and efforts of men. זֶמַן, n. m. (§ 93, Parad. viii. 4) *a time*, espec. *a stated, appointed time* (Gesen. and Parkh. *Levs.*), "tempus definiendo determinatum" (Simonis *Arc. Form.*), answering to מוֹעֵד (Gesen *Lex.* (1) (b) p. 457), used only here and in Neh. ii. 6; Esth. ix. 27, 31, but frequently in Chaldee and the Targums (Knobel), though also common to Arab., Æth., Melit. (Dr. Pusey, *Lect. on Daniel*, p. 329), rt. זֶמַן, not used in Qal, kindred to זָמַם to appoint; thus עֲתִים מְזֻמָּנִים, Ezra x. 14; Neh. x. 35, mean "times appointed or stated." (Gesen.) עֵת *a time, or season*, n. defect. c. gend. (Parad. viii. 2), contrac. from עֵרַת from עָרָה to pass over, to go on (*Gram.* § 85, vi. 4, 2nd par.); or from עָתֵד *præsto fuit* (Simonis *Arc. Form.*). According to Gesenius עֵת and זֶמַן both mean "time having a limit" (see *Lex.* p. 247 and 661), and the meaning of the verse is, that every thing has its stated or limited time, *i.e.*, all things are frail and fleeting; conf. Vulg. "*Omnia tempus habent, et suis spatiis transeunt universa sub cælo*:" so Bp. Wordsworth, who thinks that earthly things are here contrasted with the eternity of God: but though עֵת, like *καρπός*, by which the LXX. renders it throughout this book, doubtless implies a limit, yet it means specially, *fitting time, opportune season, or time* (Moses Stuart); Chald. Paraph. *opportunitas*; so here, and in iii. 11, 17; viii. 6; ix. 12; x. 17; also, there does not seem any contrast intended between it and the eternity of God. הִפִּיץ *thing*, prop. will, desire, delight, and hence by meton. *thing*, as proceeding from the will, LXX.

^a The first half of ver. 2 seems to indicate this, the time of our birth and death being certainly regulated by Divine appointment.

πράγμα, and so in ver. 17; v. 7; viii. 6; but θέλημα pleasure, delight, v. 3; xii. 1, 10. In the sense of πρᾶγμα Knobel terms it a word of the later Hebrew, but we meet with it in Job xxi. 21; xxii. 3; Prov. xxxi. 13; Is. liii. 10. See Gesen. *Lex.* on the word חֶפֶץ (4), where the first and two last of these references are quoted as examples of this meaning. The Vulg. renders Job xxi. 21, *quid enim ad eum pertinet de domo sua, = quæ est res ejus.*

VERSE 2.

56. The particulars enumerated, ver. 2-8, are illustrations of the general assertion in ver. 1. לָלֶדֶת *to bear*, lit. for bearing, the inf. with ל being used as a gerund (§ 45, 3); Eng. Vers. "*to be born*," which in Heb. would be הָיָלָד; rightly LXX., τοῦ τεκεῖν." ל for ל before the tone syll. (§ 102, 2, c), conf. i. 7. לָלֶדֶת construc. form of לָדָה inf. f. of יָלַד. The time of our birth depends on the will of God, who, therefore, is frequently spoken of in Scripture as the author of our being, Job xxxiii. 4; Is. xlii. 5; Acts xvii. 25. מוֹת inf. constr.; death is God's appointment, Gen. iii. 19; Job xiv. 5, 6; Heb. ix. 27; even though, as in Hezekiah's case (Is. xxxviii. 1-5), He may grant a reprieve, yet no change is made as to the predetermined time, which, as well as the time of our birth, must doubtless be the most fitting time, because the appointment of an infinitely wise God. לִמְעַת *to plant*, ל before the tone syll., as in the preceding hemistich: מַעַת inf. constr., the guttural ע having - for * (§ 66, 1), from נָטַע, conf. ii. 4. לַעֲקוֹר *to pluck up*; ל with - before a guttural having compos. sheva (§ 28, 2). God has assigned to men seasons in which to plant, and sow, and reap, Gen. viii. 22, and what birth and death are to the human race, planting and plucking up are to trees, etc. Some (*e.g.*, Scott, Bp. Wordsworth) give also a metaph. sense to planting and plucking up, as in Jer. xxiv. 6; xlv. 4, *i.e.*, God at one time establishes nations, families, and churches, and at another time removes them. But as the former hemistich is restricted to the lit. sense, so probably should be the latter. It is not unlikely that Solomon in some of these examples (1-8) may have had his own works (ch. ii.) in view. עָקַר is termed by Knobel a Chaldee word, but it occurs in Niphal, Zeph. ii. 4. In Qal it is found here only, in the infinitive.

^a Heiligstedt, indeed, renders "to be born," as opposed to מוֹת, but יָלַד in the Inf., says Hengstenberg, occurs not fewer than 24 times, and always means "to bear" never "to be born:" see, *e.g.*, Gen. xxv. 24; Is. xxvi. 17, conf. Luke i. 57, ὁ χρόνος τοῦ τεκεῖν αὐτῆς: עַת לָדָת, Gen. xxxviii. 27; Job xxxix. 2. The Infin., however, may be here rendered as a noun, *e.g.*, "a time of birth," meaning parturition by the mother.

VERSE 3.

57. לְהַרְגוֹ *to kill*, conf. the old Latin “haruga,” a sacrifice. Death by *violence* or *accident* is meant, but in ver. 2 *natural* death. God himself has a time to kill, when His judgments are abroad in the earth; and He appoints to man a fitting time when justice demands the death of offenders: accidental death also cannot occur apart from God’s permissive Providence, Ex. xxi. 13. לְרַפּוֹא lit. *to sew together*, and hence, *to heal*. God has a time to heal, when He restores the sick or wounded to health. Man may be the instrument in doing so, but the effect must be traced up to God’s overruling Providence; and hence the prerogative of killing and healing is frequently ascribed to God, see Deut. xxxii. 39; 1 Sam. ii. 6; 2 Kings v. 7. In the next hemistich לְפָרֹץ *to break down*, and לְבָנוֹת *to build up* are in reference to edifices, what killing and healing are to persons. There is a season for men to build, repair, pull down, and erect houses anew.

VERSE 4.

58. *A time to weep, and a time to laugh* may refer to *private* sorrow and pleasure, and *a time to mourn and a time to dance* to *public* grief and joy; or the latter hemistich may be only a repetition of the former with increased emphasis. קָפוֹר means lit. *to beat the breast* as a sign of grief, LXX. κόψασθαι, Vulg. plangere, and is used of mourning for the dead,^a Gen. xxiii. 2; 1 Sam. xxv. 1; xxviii. 3; the ל is omitted before it and the following inf., for the sake of variety in the construction. Instead of רָקוֹד we should have expected שָׂמַח, but the former term may be used on account of its likeness in sound to קָפוֹר; or, if the reference is here, as Cor. a Lapid. thinks, to *public* joy, such joy was often outwardly expressed by dancing; see, e.g., Ex. xv. 20; 1 Sam. xviii. 6; 2 Sam. vi. 14, 16. God, by His Providence, calls us sometimes to weeping and mourning, and at such times to laugh and dance would be absurd and sinful, Is. xxii. 12, 13; Ezek. xxi. 10 [15 Heb.]; on the other hand, He gives us many occasions for joy and gladness. David in Ps. xxx. 11 [12] expressly ascribes his transition from grief to joy to the interposition of God, “Thou hast turned my mourning into dancing.”

VERSE 5.

59. *A time to cast abroad stones, and a time to gather up stones.* שָׁלַךְ not used in Qal, i.e., שָׁלַח. בָּנוֹס, see ii. 8. Stones were scattered to render land unfit for cultivation (2 Kings iii. 19, 25), as they were removed when the land was restored to use (Is. v. 2). The Eng. Vers. renders לְהַשְׁלִיךְ, here and in ver. 6, *to*

^a It was also a sign of grief in mourning for sin, see Joel ii. 12; Luke xviii. 13; xxiii. 48.

cast away, and so it might refer to casting out stones from a field or vineyard in order to clear the ground; and לִבְנוֹם to collecting them at another time for building, making fences, repairing highways, or any other purpose. In the remainder of the verse, *a time to embrace, and a time to refrain* (lit. to be far off) *from embracing*, is generally interpreted of conjugal love, 1 Cor. vii. 3-5; Joel ii. 16, but may refer also to any indulgence, or restraint of affection, according to circumstances, in other relationships of life. חָנַק Piel infin.; in Qal the verb occurs three times only, *viz.*, in the preceding half of this couplet, and in iv. 5; 2 Kings iv. 16; elsewhere in Piel only.

VERSE 6.

60. *A time to seek*,^a *i.e.*, with the prospect of finding; Prov. x. 4, 5, “*the hand of the diligent*,” etc. אָבַד to lose, Piel inf. from אָבַד to be lost, verbs, which are intrans. in the first species of conjug. generally becoming trans. in the third. (Lee’s *Heb. Gram.*, Art. 154, 7.) Wealth, however gotten, is often lost by speculation, prodigality, or unforeseen misfortune, Prov. xxiii. 5, “*Riches certainly make themselves wings*,” etc. לְשָׁמֹר to keep, *i.e.*, to lay up, and preserve what we have gotten. לְהַשְׁלִיךְ to cast away, conf. ver. 5, as, *e.g.*, in a storm to save one’s life, Jon. i. 5; Acts xxvii. 18, 19, 38; or when the service of God may require us to sacrifice our earthly possessions for His sake, Matt. xiii. 44-46; Luke xiv. 33; Heb. x. 34.

VERSE 7.

61. לְקַרֵּעַ to rend; the allusion probably is to the Eastern custom of rending the garments in token of grief, see, *e.g.*, 2 Sam. i. 11; Job i. 20; ii. 12.^b לְתַבֵּר to sew together, *i.e.*, when the grief is over, to sew again the garments which had been rent; or, as some think, to make new garments for joyful occasions, since in the East it is deemed essentially necessary for the solemnization of a time of rejoicing to put on new clothes. (Harmer’s *Observ.* vol. ii. p. 119.) לְחַשׁוֹת to be silent. The reference probably is to silence through excessive grief, Job ii. 13; Levit. x. 3; Ps. xxxix. 9 [10]; and to times when it is becoming to hear and learn rather than to speak, Sir. xviii. 19. On the other hand, *a time to speak* would denote a time when the grief was past, or when it is becoming to speak.

^a Not, as in Eng. Vers., “a time to get.”

^b The same custom prevailed among other nations beside the Jews, and is frequently alluded to in the Greek and Latin Classics, see Herodotus, iii. 66; Euripides, *Heceba* 556; Livy, i. 13; Virg., *Aeneid*. xii. 609; Juv. x. 261, 262; but how very ancient the custom was among the Hebrews appears from the mention of it so early as in Gen. xxxvii. 34, “Jacob rent his clothes.” When used as an outward token of repentance, it was not acceptable to God without genuine contrition. Joel ii. 13.

VERSE 8.

62. In the first hemistich *to love*,^a and *to hate* may relate to the feelings of *individuals*, to friendships and unions, and their dissolutions for any just causes. In the second hemistich *war* and *peace* refers to nations: Divine Providence orders the season of these as well as of other events; sometimes God sends war as a judgment, Ezek. xiv. 17; 2 Kings xxiv. 2; at another time he makes wars to cease, Ps. xlv. 9 [10]. The change from infinitives to nouns may be intended to mark the close of the particulars enumerated.

VERSE 9.

63. הַעוֹשֶׂה, Qal Part. with art., used as a noun (§ 135); conf. רֹעֶה a shepherd (of), Gen. iv. 2; Eph. iv. 28, ὁ κλέπτων the thief. Render, *What is the advantage of the doer?* The connection with what precedes is, Since things are ordered thus unalterably by God, of what advantage is man's toil? The question, like that in ii. 22, seems to be asked under the influence of disappointed feeling (for Qoheleth depicts in this book, see Introd., the various thoughts and feelings through which he had passed in his search after happiness), and is = to saying, "there is no advantage," yet this is true in reference only to all earnest strivings apart from God, His help and blessing, but to efforts to do God's will in dependence on His Wisdom and Goodness, great encouragement is afforded by the consideration of an overruling Providence. From what follows (ver. 10-15) we gather that man's duty is to submit cheerfully to the Divine arrangements, to enjoy thankfully present blessings, and reverently to confide in God, instead of complaining of His doings.

VERSE 10.

64. רָאִיתִי *I have considered*, conf. i. 14, and for לַעֲנוּת and עֲנִין see i. 13. All the pursuits, trials, and afflictions of men are subject to the Divine arrangements.

VERSE 11.

65. הַכֹּל *all things*, viz., which God Himself does by His Providence, or permits to be done by men. עָשָׂה *hath made*, and continues always to make or to do (§ 126, 3, b). Some^b render, "hath ordained or appointed," conf. 1 Kings xii. 31; Is. xxxvii. 26. The nominative אֱלֹהִים is understood, and must be supplied from the preceding verse. יָפָה *beautiful*, verb. adj. of the form פָּקַד (§ 84, 2); "*Quiescentia*

^a The native power of the verb אָהַב, according to Gesenius, is "to breathe after," and hence "to long," "to love," conf. עָנַב, Ezek. xxiii. 5.

^b E.g., Preston here and in ver. 14.

tertiâ radicali ה pro (·) habent (·), sed in regimine redit (·)” (Simonis Arc. Form. p. 35, note a); rt. יָפָה to shine. The conjunctive accent (·) shows that the word is to be taken in connexion with the following בְּעֵתוֹ *in its season*. The meaning is that all the arrangements of God’s Providence are right, though men may not see them to be so. If not beautiful in themselves, yet in their connection, dependence, and results they are rendered orderly and becoming. Even evil is thus overruled by God, and made to work out His purposes; see for illustrations the histories of Joseph and Esther. אֶת־הָעוֹלָם. The meaning is disputed. In the six other places where the word occurs in this book it signifies a period of time, the beginning or end of which is uncertain or undefined; see i. 4, 10; ii. 16; iii. 14; ix. 6; xii. 5. Hence the passage has been rendered, *He hath put eternity in their heart* (i.e., has endued men with an immortal soul, and a desire after futurity); so Döderl., Bauer, Rosenmüller, Michaelis, and others. In the Chaldee and Rabbinical writings, however, עוֹלָם is often used to signify “world,” and it is so rendered here by the Vulg., Syr., Eng. Vers., Luther, Le Clerc, Gesenius, Ewald, Heiligstedt, and others: the term employed by the LXX. and Aquila, is αἰών, *seculum*” (Walton’s *Polyg.*), and may be translated “world” (i.e., this present life), as often in the New Testament (see, e.g., Luke xvi. 8; xx. 34): conf. חֲלֵד duration or time of life, Ps. xxxix. 5 [6]; lxxxix. 47 [48], but world, Ps. xvii. 14; xlix. 1 [2] (see Gesen. *Lex.* on the word חֲלֵד). It is indeed said by Aben Ezra, Desvœux, Hengstenberg, and Bp. Wordsworth that עוֹלָם always signifies in the Old Testament duration of time, or eternity, yet, on the other hand, in Ps. lxvi. 7, עוֹלָם is rendered by the Chald. Paraph., Calvin, Hammond, and others, *world*, and though the rendering “for ever,” as in the Eng. Vers., may be there preferable, yet here the employment of the term in the objective case, with an art. and אֶת, distinguish it from its usage elsewhere in the Old Testament, and may perhaps warrant us in regarding it as an ἀπαξ λεγόμεν. (See note on this passage in Preston’s *Eccles.*)^b Next, what

^a The same rendering is given by Walton to the word employed in the Arab. Vers.

^b He says, “It has been objected unfairly that the word עוֹלָם is not elsewhere used in Scripture except to express a long period of time, definite or indefinite, and that therefore it cannot have a different sense here. This is true with regard to the use of the word עוֹלָם, but it is also true that this is the only passage in which we find this word in the singular number used *absolutely*, and with the definite article ה. Everywhere else it is either in a state of construction with another noun, as בְּרִית עוֹלָם “an everlasting covenant,” or it is united with a preposition, as לְעוֹלָם; or it is used adverbially, as in the phrase עוֹלָם וָעֶד, as also sometimes without וָעֶד, but I believe this is the only passage where עוֹלָם is used absolutely, and with ה, either in the subjective or objective case, throughout the Old Testament, so that there is no evidence that when so used it ever bore the sense of eternal or even definite time.”

is the meaning to be here attached to the term "world?" Preston, after the Rabbinic commentators, understands by it the love of the world, or of this present life: also Gesenius, De Wette, and Knobel make the term = "*worldly-mindedness*" (Weltsinn), or "*desire after the world*;" *He hath set the love of worldly things in their heart*; but an objection to this meaning is that it seems to impute to God what arises only from the corruption of human nature (1 John ii. 16). Better (Poole), *He hath set the world in their mind*, i.e., hath made men capable of observing all events and dispensations of His Providence in the world, where לֵב means "mind," as in i. 13, and the suffix מֶ֫רָ refers to the sons of men, ver. 10; conf. Heiligstedt, *etiam mundum dedit in cor eorum*, i.e., facultatem res mundanas cognoscendi animo eorum (sc. hominum) dedit: and Lord Bacon (understanding by "the world" the works of nature) thinks that Solomon here intimates that God has framed the mind of man as a mirror, capable of the image of the whole world, and desirous of receiving it, but unable from the impediments to learning. (*Advancement of Learning*, Book i. sec. iii.) Perhaps, however, the best rendering is that given in the Annot. Paragraph Bible, *He hath set the world in the midst of them* (i.e., of all the various arrangements above mentioned), where עוֹלָם, like αἰὼν in Gal. i. 4, Eph. ii. 2, means *the course or constitution of things*;^a the suffix in בְּלִבָּם refers to הַכֹּל, and לֵב means *the midst*, as in Ex. xv. 8, בְּקִרְבֵּי־ם "in the midst of the sea." שָׁם = נָתַן, to set or to place (Gesen. *Lex.* (2) p. 573). Other translations have been given: e.g., Parkhurst and Holden, *He hath set obscurity in the midst of them* (i.e., of His works); but though עוֹלָם is derived from עָלַם to hide, no where else in the Old Testament is the noun used to denote "obscurity;" and if used here, we should rather have expected עוֹלָם without the art. and אֶת־. Again, Hitzig and M. Stuart, after Gaab and Spohn, have recourse to the Arabic, and read עֵלָם wisdom, intelligence (Verstand); *He hath put intelligence in their heart*, but עֵלָם is not found any where else in the Hebrew Scriptures (Gesenius), and it is rather arbitrary to conclude that the Masoretic pointing of the word in the text is wrong.

66. The remainder of the verse may be rendered "so that" (or, "in such a

(*Comment.* pub. 1845.) To this it may be added that elsewhere in this book, where the word in the sing. signifies duration of time, the י is written fully (§ 8, 4), e.g., עוֹלָם, see i. 4; ii. 16; iii. 14; ix. 6 (and so throughout the Old Testament except in 1 Chron. xvi. 36), it is only in the plur. (i. 10), or with a suff. (xii. 5) that the י is written defectively. Hence the unusual form of the word here in the sing. may be designed to indicate a departure from the usual meaning.

^a "The present state of things in this age wherein we live." (Bp. Patrick, *Annot. in Loc.*)

manner that") *man cannot understand God's plans* (lit. the work that God doeth, conf. vii. 13; viii. 17) *from beginning to end.* מִבְּלִי, lit. "from lack of," see Hos. iv. 6, here with אֲשֶׁר forms a conjunction, and is rendered by Gesenius "*so that not.*" The לֹא, which follows, is either pleonastic, or, as in Greek, strengthens the negation (§ 152, 2), so Mercier, "*duplex negatio magis negat.*" Hurwitz, "Two negatives are not equivalent to an affirmative." With מֵרֵאשִׁית *from beginning* conf. Is. xl. 21; xli. 4, 26. סוּף, *i.q.*, קֵץ *end* (Gesen. *Lex.*), conf. vii. 2; xii. 13, is neither Chaldee, as Knobel says, nor belongs to the later Hebrew according to Gesenius, for it occurs in one of the earliest of the Prophets, *viz.*, in Joel ii. 20.^a Man's limited capacity and brief existence, as well as the vastness and inscrutability of the works of Providence, quite account for the ignorance here imputed to him.

VERSE 12.

67. The first clause may be rendered, *I know that there is no happiness for them.* טוֹב often in this book has reference to enjoyment. בָּם *for them* (so Mendlessohn, Hitzig, M. Stuart), *i.e.*, for men, conf. ii. 24. The plur. pron. suff. ׁם refers to אָדָם in ver. 11, taken as a collec. noun, and also the sing. pron. suff. בִּי at the end of the verse refers to the same noun in its sing. form. לַעֲשׂוֹת *to do good*, Eng. Vers., in a moral sense, so LXX., Vulg., Targum, Geier, Rosenmüller, Ewald, etc., conf. Ps. xxxiv. 14 [15]; xxxvii. 27: but perhaps here = εὖ πράττειν, "*to spend life happily,*" which seems confirmed by ii. 24; iii. 22; v. 17; viii. 15; ix. 7; Aben Ezra, Luther, Gesenius, Knobel, and Heiligstedt. In fact, this verse seems a repetition of the sentiment in the first part of ii. 24, and the next verse (ver. 13) a repetition of the latter part.

VERSE 13.

68. Here a whole clause stands as a nominative absol., *And also as to every man who eats . . . and enjoys good, the gift of God is this:* see § 145, 2, and conf. v. 18; Rom. viii. 3 for a like construction. The ׀ before שְׂתֵה and רָאָה is consec. after the preceding imperf. (§ 49, 3). בָּמֶת n. f. contrac. from בְּמִתָּה rt. נָתַן. Note the piety of Qoheleth in this ascription of all our enjoyments to the bounty of God; conf. 1 Tim. vi. 17, "*God, who giveth us richly all things to enjoy.*"

^a "The LXX. places Joel after Amos and Micah. But there seems no adequate reason for departing from the Hebrew order. The majority of critics and commentators (Abarbanel, Vitringa, Hengstenberg, Winer, etc.) fix upon the reign of Uzziah, thus making Joel nearly contemporary with Hosea and Amos. The principal reasons for this conclusion, besides the order of the books, are the special and exclusive mention of the Egyptians and Edomites as enemies of Judah, no allusion being made to the Assyrians or Babylonians, who arose at a later period." (Smith's *Dict. of the Bible*, p. 1101.)

VERSE 14.

69. The reference is to the working of God's counsel and Providence, which is not to be altered or set aside by man's will or power; conf. Ps. xxxiii. 11, "*The counsel of the Lord endureth for ever; the thoughts of his heart to all generations:*" Prov. xix. 21, "*The counsel of the Lord that shall stand:*" Is. xlvi. 10, "*My counsel shall stand and I will do all my pleasure.*" בִּי that (§ 155, e, 3rd par.); conf. iv. 4. יַעֲשֶׂה doeth, or appointeth, see ver. 11. עָלָיו to it, where עַל denotes accession (§ 154, 3, b), conf. Gen. xxviii. 9. The lit. rendering of the clause is, *To it there is nothing of adding (i.e., no addition), and from it nothing of taking away (i.e., no diminution).* This use of אֵין with an infin. is rare; usually it is found with nouns, pronouns, and participles. With the sentiment conf. Deut. xxxii. 14, "*He is a rock, His work is perfect.*" עָשָׂה, the past here expresses continuance of action, as in ver. 11. שִׁירָאוּ that they (men) may fear, here followed by מִלִּפְנֵי, lit. *from before Him, i.e., before His presence*, conf. viii. 12, 13; it is termed by Herzfeld an expression of the later Hebrew, but is found in 1 Sam. xviii. 12. מֵן here indicates the source out of which the fear arises, viz., a sense of God's presence, and does not imply recession or fleeing from God's presence, for the fear spoken of, like that in viii. 12, 13, is a pious fear: hence these words of Qoheleth show what effect the consideration of God's sovereign disposal of all things and events should have upon mankind; it should lead to reverence, submission, and dependence upon God. Far, therefore, was Qoheleth from being a fatalist in the heathen sense of the term!

VERSE 15.

70. The first clause is rendered by the Eng. Vers., "That which hath been is now," but this rendering does not preserve the sense of בָּבֶר, which is *long since*, or *a good while ago*, see i. 10: הָיָה, therefore, is better here rendered *is*, the Perf., as often, including a pres. sense, "what was and is;" thus M. Stuart, after Hitzig, "that which is was long since;" Parkhurst (*Lex.*), "what is was a good while ago." הוּא is here used as a copula, = הָיָה in the next clause, see note on i. 9. אֲשֶׁר לְהִיזֹת is a periphrasis for the fut., *that which is to be, ce qui est à être*, conf. Gen. xv. 12, though here in Eccles. iii. 15 the verb הָיָה is omitted before the infin., as in Is. xxxviii. 20; Prov. xix. 8 (§ 132, 3, Rem. 1). הָיָה בָּבֶר was long since. יִבְקֹשׁ seeketh, or requireth.^a אֶת־נִרְדָּף that which is past, lit.

^a Hitzig would give a like meaning to יִרְשׁ in Job iii. 4, i.e., let not God seek or demand, in order to bring back.

what is driven away (Gesen.), or, that which is followed after, *viz.*, by time or things succeeding, *i.e.*, which is past (Parkhurst), Niph. Part. of נָרַד to pursue, to put to flight: *conf.* Vulg., Deus instaurat quod abiit; Eng. Vers., "God requireth that which is past:" so Geier, Dathe, Van de Palm, Bauer, Bp. Patrick, Knobel, Preston, and others. The meaning of the verse is that there is a continual round of the same labours, toils, disappointments, etc., and God will cause what is past again to be repeated, all events being only new applications of the same unchangeable principles; *conf.* i. 9, 10 (and note). The rendering of the LXX. (with which agrees that of the Syr., Targum, and Symm.) ὁ Θεὸς ζητήσῃ (will avenge) τὸν διωκόμενον (the persecuted man), does not suit what precedes, nor can it be connected with the following verse, which begins a new section or subject. Moreover, we should have expected the article with נָרַד, see § 117, 2.

VERSE 16.

71. Having narrated his own experience of the unsatisfactoriness of earthly toil, and shown the necessity of submission to the arrangements of Divine Providence, Qoheleth next proceeds to recount his observations on human conduct in society, beginning with the hindrances to happiness arising from injustice, ver. 16, 17 (iv. 1-3), envy (4-6), want of companionship and help (7-12), and political changes (13-16). עוֹד *further* (§ 100, 2, *b*); it here denotes transition from one subject to another. Perhaps the words תַּחַת הַשָּׁמַשׁ, which intervene between רָצִיתִי and its object, being used (as it were parenthetically) to qualify or limit what is said, are for that reason placed between two disjunctive accents, see Lee's *Heb. Gram.* (247, 16): some, however, take מְקוֹם here as a nominative with an ellipsis of the verb substantive.^a By *the place of judgment* is of course meant the tribunal. שָׁמָּה הָרָשָׁע *there (was) injustice*. רָשָׁע lit. "wickedness," but here "injustice" as opposed to צֶדֶק *justice*. The article is used, as often in Hebrew, before an abstract noun (§ 109, 3, Rem. *c*). It is implied that the crime of injustice was aggravated by being committed in the very place where justice might of right be expected, and was professedly administered. At the end of the verse רָשָׁע is in pause for רָשָׁע (§ 29, 4, *a*); the repetition is emphatic,

^a Preston renders, "But again, I saw under the sun, that as for the place of justice, injustice was there; and as for the place of righteousness, wrong was there." Not מְקוֹם alone is the object of רָצִיתִי, but the thing described in the whole verse, *viz.*, the occupation of the place of justice by injustice. (Hitzig and M. Stuart.)

conf. iv. 1; ix. 9. There is no ground to believe that the injustice here referred to was prevalent in Solomon's own kingdom, but rather the contrary: it does not, however, follow from this, as Jahn and others assert, that Solomon was not the author of this book, for the same argument might be used against the genuineness of the book of Proverbs, which abounds with remarks on the tyranny and oppression of unjust rulers, see Prov. xiv. 31; xvi. 12; xxi. 7; xxiv. 23; xxviii. 12, 16, 28; xxix. 2, 4, 12. Moreover, the Preacher is here speaking of what he saw under the sun, his remarks therefore are *general*, and may apply to what he had observed among other nations, and from the study of the past annals of his own country. Also, under the best despotic governments, such as Solomon's, occasionally instances of oppression will occur through the abuse by officers of the trust committed to them; and towards the close of his reign Solomon's kingdom had begun to be disturbed, for God, to punish him for his backsliding, stirred up against him many adversaries, 1 Kings xi.^a Other places where this topic of oppression is adverted to are iv. 1; v. 7 [8, Eng. Vers.]; vii. 7; viii. 9, 10.

VERSE 17.

72. In the last clause ׀ֿ is a particle either of *place* or *time*. In the former sense it is taken by the LXX., Eng. Vers., Le Clerc, and Heiligstedt, and must be understood as referring to God, or to the place where God dwells, conf. מִשְׁכָּן, Gen. xlix. 24, and see Keil in loco (*Pentateuch*). Others, *e.g.*, the Vulg., Syr., Jerome, Cor. a Lap., Knobel, take it for a particle of time, *then*, *i.e.*, when God either here or hereafter will judge: but as עַתָּה itself refers to time, any further mention of it would be unnecessary. The meaning of the clause, I consider, is, that as every thing has its appointed season, or fitting time (conf. ver. 1), so therefore has God's judgment of men, that being one of His arrangements. Perhaps, since the occurrence of ׀ֿ *there* at the end of the clause is unusual (see, *e.g.*, Ps. xxxvi. 12 [13]; liii. 5 [6], where it is put at the beginning), a better reading is

^a "There is something very full of meaning in the cry of distress of the Ten Tribes to Rehoboam at his accession to the throne; 'Thy father made our yoke grievous: now therefore make thou the grievous service of thy father and his heavy yoke which he put upon us, lighter, and we will serve thee.' (1 Kings xii. 4. See also ver. 11.) The oppressions which Solomon saw may therefore have existed in his own kingdom; and he may have been unable to restrain the misrule of his own officers, as had been the case with David his father, who was held in a state of dependence by the ambitious and sanguinary Joab, who had gained an ascendancy over him (see 2 Sam. xi. 16; 1 Kings ii. 5); a state of things which is not uncommon in Eastern dynasties." Bp. Wordsworth in loco.

that adopted by Döderlein, V. de Palm, Hitzig, and others, viz., שׁם *He hath appointed*: thus the meaning is, God will judge the righteous and the wicked, because he hath appointed a time [of judgment] for their doings. עַת is put first in the sentence for emphasis; שׁם stands at some distance from it, but this position of a governing verb is not very rare (M. Stuart): עַל answers to לְ for, a signification it often has in the book of Job (Gesen. *Lex.* (4) (c) p. 629), and for a similar variation of the diction by a change of preposition, conf. xii. 6. From what follows it seems as if Qoheleth had expected this retribution to take place in the present life; see note on ver. 21.

VERSE 18.

73. עַל־דְּבָרָתָּהּ *on account of*; דְּבָרָתָּהּ, n. f. seg., i. q., דְּבַר cause or reason (Gesen. *Lex.* p. 188), conf. viii. 2. לְבָרֵם *to prove them* (Gesen. *Lex.*), inf. with pref. לְ, and suff. ם, from בָּרַר contrac. verb (§ 67). The infin. בַּר takes (-) before ר, conf. רַר for רָר from רָרַר, Is. xlv. 1; שֶׁךְ for שָׁךְ, Jer. v. 26 (§ 67, Rem. i. 3), but as ר does not admit the usual daghesh forte before an asyllabic augment, the (-) is lengthened to (·) (§ 22, 5). Gesenius gives to this verb, and to בֹּר ix. 1, the same meaning, viz., to search out or to prove: Eng. Vers. renders "might manifest;" LXX., ὅτι διακρινεῖ; Vulg., ut probaret; Bp. Patrick, "would clear their minds." The primary meaning of the word is "to separate and cleanse," as corn (בַּר) is separated from the chaff and cleansed; hence it comes to mean "to search out, to prove, or to manifest," which is done by separation. Pref. לְ with the infin. denotes, as often, the purpose or aim, and is = the subjunctive in Latin with ut before it. The verse is elliptical, and may be rendered, *I said in my heart (i.e., I thought) that this state of things (viz., the prevailing injustice, ver. 16) was permitted on account of the sons of men, in order that God might prove them, that they might see for themselves that they are beasts (i.e., how brutish their conduct often is, and what vain and miserable creatures, like the beasts, they are).* The subject of לְרִאוֹת is "the sons of men," which must be supplied from the context.^a שׁ for the more usual שֶׁ, see note ii. 22. Holden and Knobel consider לְרֵם to be redundant, as pronouns with לְ prefixed often are (Schræder *Gram. Heb.* Reg. 37), but it may be here used emphatically, and construed with לְרִאוֹת, *that they might see for themselves, or that they themselves might see*: so M. Stuart. בְּרֵמָה *beasts*, the sing. put,

^a The LXX. seems to have read לְרִאוֹת, for it renders by τοῦ δειξαι; Vulg. ut ostenderet, conf. Syr. and Arab.

as often, collec. for the plur. See, for a like comparison, Ps. lxxiii. 22; 2 Pet. ii. 12, but here ver. 19 shows that Qoheleth refers to men as like beasts not only in behaviour, but in lot or destiny. **הַמֶּה** = *are* (§ 121, 2).

VERSE 19.

74. With the sentiment in this verse conf. ii. 14, 15; ix. 2, 3; Ps. xlix. 12 [13], 20 [21]. In the first clause **מִקְרָה** not being in the construc. state is taken by some (Preston, Hitzig, Heiligstedt, etc.) as a predicate, and is rendered *chance* or *accident*; thus Hengstenberg, "For haphazard are the children of men, and haphazard are the cattle:" this, however, sounds harsh, and is not the meaning of **מִקְרָה** in this book, see note ii. 14; either therefore **יִקְרָה** or **ל** may be supplied after **מִקְרָה**, and the clause rendered *For there is a destiny for men, and so there is a destiny for beasts*, where **ו**, as in v. 2; vii. 1, denotes comparison (§ 155, 1, a, 3rd par.); or the whole clause may be taken, as by M. Stuart, for a nominative absol., *For as to the destiny of (ל) men, and the destiny of (ל) beasts*. So by the LXX. **בְּנִי-הָאָדָם** is rendered not as a nominative, but as a genitive, e.g., *συνάντημα υἱῶν τοῦ ἀνθρώπου καὶ συνάντημα τοῦ κτήνους*; Luther, *eventus filiorum hominum et eventus bestiarum similes sunt*; Knobel, *das Schicksal der Menschenkinder ist wie das Schicksal des Viehes*. In the next clause **ו** = *even*, and "miqreh" is followed by **ל**, (there is) *even one destiny for them*. "Miqreh" need not be limited, as it is by Hitzig, to what is immediately afterwards mentioned, viz. death, but takes in all those sufferings to which men in common with beasts are subject, and of which death is only one special instance. **מוֹת** is here the construc. form, by contraction, of **מָוֶת**; render, *as the death of this, so (is) the death of that*. For the ellipsis of the copula, which repeatedly occurs in this verse, see § 144. **רוּחַ** *breath*, or *vitality*, more fully expressed in Gen. vi. 17; vii. 15, 22 by **רוּחַ חַיִּים**, Germ. *Lebenshauch*; the term does not here signify a rational immortal spirit. **לָכֵל** denoting with the art. universality (Gesen. *Lex.* p. 397). Render next clause, *preeminence of man over beast there is not*. **מוֹתֵר** construc. form of **מוֹתָר** (Parad. II. § 93), rt. **יָתֵר** to excel: the meaning is that men and beasts are on a par in respect to sufferings and death.

VERSE 20.

75. *One place, i.e., the earth*. **הָיָה** originated, conf. i. 9. **הָעֶפֶר** *the dust*, the art. denoting a substance well known (§ 109, Rem. 1, b), pointed with (*), conf. ii. 14. Beasts were formed from the ground, Gen. i. 24; ii. 19, so

the body of man, Gen. ii. 7; iii. 19. Both return to the dust, Ps. civ. 29; cxlvi. 4.

VERSE 21.

76. **מִי יֹדֵעַ** *Who knoweth?* The question shows that the idea of the immortality of the soul was not new to Qoheleth, but he speaks here under momentary doubt and perplexity. **רוּחַ** is the living principle which wills and acts, but which is different in man and in beasts. **הָעֹלָה הִיא** *whether it ascendeth.* **הִיא** with the participle stands, as often, for the finite verb, *i.e.*, for the Present, conf. i. 5. The Eng. Vers. renders "*which ascendeth;*" so Geier, Aben Ezra, R. Salomon, D. Kimchi, and many modern commentators, taking **ה** as the definite art. with the force here of the rel. pron. (§ 109);^a but all the ancient versions, the LXX., Syr., Vulg., Arab., Chald., render it as an interrog.; so Luther, Cor. a Lapid., Desvœux, Mercier, Knobel, Heiligstedt, M. Stuart, and others. The usual pointing in that case would be **הָעֹלָה** (§ 100, 4, 2nd par. 3), and in the next clause **הַיֹּרֶת** instead of **הַיֹּרֶת**. Often, however, **ה** interrog., like the art., takes daghesh after it, generally when it precedes a letter having sheva, as in Gen. xviii. 21; 1 Sam. x. 24; Ezek. xviii. 29, but in Levit. x. 19 without this condition, *e.g.*, **הַיִּטָּב** (§ 100, 4, 2nd par. 2); and since in **הָעֹלָה** the guttural **ע** cannot take daghesh, the (-) in **ה** may be changed into (י) as in the case of the art.^b Further, the question, "Who knoweth?" seems to imply the interrog. "whether" after it, conf. ii. 19, and, with **הִיא** following, **אִשָּׁר** (as M. Stuart observes) would have been more suitable than the art.-pron. **ה**. The interrog. form also best agrees with the context, for it implies not that Solomon disbelieved in the immortality of the human soul (see xii. 7), but that for a time his belief was sorely shaken by the conduct which he witnessed among men, and from not finding that they met with that adequate retribution, which he seems to have expected (see end of note on ver. 17) would overtake them in this life; conf. the language of the Psalmist when he saw the prosperity of the wicked, Ps. lxxiii. 2, 13. **לְמַעְלָה** *upwards*; **מִ** in pause for **מִן**; **הִיא** local, distinguished from the fem. term. by not taking the accent (§ 26,

^a Thus the sense, according to Bp. Patrick, is, Who (especially of the oppressors mentioned ver. 16) knows (so as to believe and consider) the difference between the spirit of a man, which returns to God, and the spirit of a beast which perishes with its body?

^b Thus the pointing of the text may be explained without resorting to the supposition of Heiligstedt that the Masorites changed **ה** interrog. into **ה** art., "quia iis animam hominis immortalem esse credentibus interrogatio, quæ de animi immortalitate valde dubitat, offensioni erat."

3, c). הֵרֶדֶת הִיא *whether it descendeth*. לְמַטָּה *downwards*, from מִט bending, a low place, with הֵ- local.^a

VERSE 22.

77. וְ Then, conf. iv. 11. מֵאֲשֶׁר *than that*; מִ before a guttural (§ 102, 1, 2nd par.). אֲשֶׁר a conjunc. = quod “that” (§ 155, 1, e, 3rd par.). מַעֲשָׁיו *his works, i.e., all the occupations of his life*: the word may, however, be in the sing., “his work, or doing,” see § 93, 9, Rem., and conf. ix. 7. הוּא *this is*, the masc. used as a neuter, conf. ii. 1; v. 17; ix. 9. הִלְקֹו, conf. ii. 10. Notwithstanding his momentary doubt and despondency Qoheleth has still the same advice to give as before, *viz.*, that there is nothing better for a man, as regards this life, than a moderate tranquil enjoyment of the present, conf. ii. 24; iii. 12, 13.^b יְבִיאֵנִי *shall bring him*, Hiph. imperf., the suff. with וְ demonstr. (§ 58, 4). רְאוּתָּהּ *to look upon* (§ 154, 3, 2). אַחֲרָיו *after him, viz., what is in the future*.

CHAPTER IV.

VERSE 1.

78. Qoheleth, as one who could not rest under doubts without seeking more light here resumes the subject of oppression, which he had begun at iii. 16, 17, and carries his observation of it further. *I returned and saw* = I again saw (§ 142, 3, a), conf. Rom. x. 20, ἀποτολμᾷ καὶ λέγει, “he expresses himself with great boldness.” עֲשָׂקִים *oppressions* (Gesen. *Lex.*), m. pl. of עֲשָׂק vel עֲשָׂק, *i.q.*, עֲשָׂק, n. m. fraud, oppression (Lee’s *Lex.*), conf. Job xxxv. 9; Amos iii. 9. The same word in the second clause means *oppressed*, and is the Part. pass. pl. m. of עֲשָׂק to oppress, expressing, like the two participles which follow, continued action: ~ for וְ (§ 8, 4). Seb. Schm., Ramb., and Hengst. take it as a participle also in the first clause, but thus נַעֲשִׂים would not be suitable: see also the sense of the term as a substantive

^a This question about the immortality of beasts is no where decided in this book, as is that of the immortality of man, xii. 7. Bp. Butler seems to think that there is no good reason against their immortality, but justly observes that the matter is one entirely hid from our knowledge. *Anal.* Part I. ch. i.

^b Some think this verse 22 expresses Solomon’s strong temptation under great mental despondency to abandon himself to Epicurean self-indulgence, but the similarity of the sentiment to that in ii. 24; iii. 12, 13; v. 17; viii. 15, inclines me to prefer the explanation I have above given.

in the passages^a above referred to. דָּמְעָת construc. of דָּמְעָה fem. of דָּמַע n. m. seg. a tear, meton. *weeping*; or tear is used collec. for *tears*, as δάκρυ often in the Greek poets, conf. Ps. xlii. 3 [4]. “*My tears (דָּמְעָתִי) have been my food.*” מְנַחֵם comforter, Piel part. of נָחַם to sigh, daghesh implied in ח (§ 22, 1, 2nd par.). This word is repeated at the end of the verse for emphasis, conf. iii. 16. מִן on the side [of], Eng. Vers., or, *from the hand* [of], LXX., ἀπὸ χειρός. עֲשִׂיקָהּם *their oppressors*. כֹּחַ, written כּוֹחַ in later times only, here *strength* in a bad sense, i.e., *violence* (Germ. *Gewaltthat*), n. m. Parad. I. used in the sing. only. The Vulg. supplies אֵין before כֹּחַ, and gives to מִן the force of “*against*,” see Nold. *Concord.* on מִן, and conf. the Latin *custodire ab aliquâ re*, but the rendering, *on the side of*, or *from the hand of*, seems to me preferable. The picture of oppression here drawn is not that of any one age or people; see the expression “*under the sun*” in the first clause, and conf. note on iii. 16. It might be illustrated from the sufferings of the Israelites when in bondage in Egypt, Ex. ii. 23, 24; Deut. iv. 20. The righteous in particular have often been oppressed, and met with no sympathy from the people of the world; see David’s language Ps. cxlii. 4 [5], “*I looked on my right hand and beheld, but there was no man that would know me; refuge failed me: no man cared for my soul;*” and in Ps. lxix. 20 [21] his words are fitly understood as prophetically expressing our Redeemer’s own experience of this kind of trial, “*I looked for some to take pity, but there was none, and for comforters, but I found none.*”

VERSE 2.

79. וְשִׁבְחָהּ אֲנִי Then I praised (i.e., pronounced happy). Gesenius (*Lex.* p. 801) considers שִׁבְחָהּ to be here the Piel Part., the prefix ה being dropped. So Knobel, but the instances he quotes of a like usage, viz., Eccles. ix. 12; Ex. iii. 2; 2 Kings ii. 10; Judg. xiii. 8, are all participles of *Pual*, not of Piel; and Gesenius also, in his *Gram.*, gives examples from *Pual* only (see § 52, Rem. 6; so Ewald’s *Gram.* § 351 (2), 2nd par. [ed. 1835]); it is questionable, therefore, whether this usage is found in Piel, except, perhaps, when the ה happens to come before ב, see, e.g., מָהַר, perhaps Part. Piel for מִמָּהַר, Zeph. i. 14. Hence Hitzig is probably correct in taking שִׁבְחָהּ here for the Piel Inf. absol., for an Inf. absol. may follow a finite verb, see 1 Chron. v. 20 (§ 131, 4 a), as also the

^a In Amos iii. 9 the Eng. Vers. renders the term “the oppressed,” but the E. M. “oppressions;” and so Gesenius. “The word, like our *oppressions*, is a passive, made active by its use as an abstract.” (Pusey on Amos, iii. 9.)

finite verb may follow the Inf. absol., see, Gen. xvii. 10, 11; Job xl. 2. The only singularity here is that the Inf. is followed by a subject in the first person, yet we have similar instances where the subject in the third person follows, see Job xl. 2; Ezek. i. 14 (§ 131, 4, Rem. 1). According to Lee's *Heb. Lex.* the word is an augmented noun of the same form as the Piel Inf. (Lee's *Gram.* Art. 154, 6), and is used here for the finite verb. **שָׁכַבְר** *who long since*, conf. i. 10. **מָתוּ** died, Perf. 3, p. pl. (§ 72, 2, 2nd par.). **מִן־הַחַיִּים** *more than the living*. **הֵמָּה** *are*, conf. iii. 18. **עַד־הֵנָּה** *to the present time*, LXX. *ἕως τοῦ νῦν*, contrac. from **עַד־הֵנָּה** *unto here*, used of place and time, the הֵן with הֵּ local and parag. Eichhorn terms it modern or Aramæan, but it occurs Gen. xv. 16.

VERSE 3.

80. Render the first clause, *But as better than both* (lit. the two) *of them* (I praised) *him who hath not yet been*. **טוֹב** refers, as often in this book, to lot or condition. **אֵת אֲשֶׁר** might be the nominative, which is sometimes used with **אֵת**, conf. Neh. ix. 19, 34 (§ 117, 2*), but more naturally is the accus. by an ellip. of **שֶׁבַח**, understood from the preceding verse. **עַד** *hitherto, as yet, i.q.*, **עַד־הֵנָּה**, ver. 2, without the parag. **הֵּ**. **אֶת־הַמַּעֲשֶׂה** used here of a course of action (Gesen. *Lex.* (1) p. 497). **הָרַע**, adj. with art. (§ 111, 2). **רָע** in pause for **רַע**, and denoting evil in a moral sense. The language of Qoheleth here, as in iii. 18-21, seems to be that of one under great perplexity of mind, conf. ii. 17; Job iii. 13, etc. Hence, looking at the temporal evil only, and not taking into consideration a future state, he here represents death, or non-existence, as better than a suffering lot. At the close of the book his mind is freed from such perplexity. We, who enjoy the full light of Christianity, can see that no sufferings in this life can be such as ought to drive us to despair, since "*all things work together for good*," etc., Rom. viii. 28, and a time is coming when the rebuke of the oppressor will be taken away from off all the earth, Is. xxv. 8, and God will wipe away all tears from the eyes of His people. Rev. vii. 17.

VERSE 4.

81. A second hindrance to happiness is mentioned, *viz.*, that arising from envy, see iii. 16 (at the beginning). Render, *Then I considered all toil and every prosperous work that it is an object of envy towards a man from his neighbour*. **בְּשִׂרֹן**, ii. 21. **כִּי** *that*, a rel. conjunc. after a verb of seeing, conf. iii. 14; Gen. i. 4. **הִיא** *it is, or it becomes*; the fem. pron. = the neuter *id*, and refers to both the previous nouns. **קִנְיָאֵת**, construc. of **קִנְיָאָה** n. f. seg., is here used by meton.

for the object of envy; so Gesenius and others. Hitzig renders it *das Beneiden*, "the envying," not *das Beneidetwerden*, "the being envied," but thus הִיאֵהוּ would have the rather forced meaning *it occasions*. אִישׁ, the genitive, denotes the person against whom the envy is directed (§ 114, 2). מֵרֵעֵהוּ *from* [on the part of] *his neighbour*. רֵעַ for רֵעָה (§ 85, v.), rt. רָעָה, which in Piel means "joined oneself as a companion to." Here, preceded by אִישׁ, רֵעָהוּ might have the signif. "another" (*alter, alter*), as in Gen. xi. 3; Judg. vi. 29; 1 Sam. x. 11. For the suff. הִיאֵהוּ see § 91, 1, Rem. I. b; § 93, 9, 2nd par. With the sentiment conf. Sophoc. Ajax., 157, πρὸς γὰρ τὸν ἔχονθ' ὁ φθόνος ἔρπει [where τὸν ἔχοντα = τὸν ὑπερέχοντα]: thus it was envy which caused the men of Ephraim to complain against Gideon after his victory over the Midianites, Judg. viii. 1. The great force of this evil passion is finely illustrated by the Latin poet, when he represents Hercules as subduing every other monster by the prowess of his arm, but unable to conquer envy except by his own death, *Diram qui contudit hydram, notaque fatali portenta labore subegit, comperit invidiam supremo fine domari*. Hor. Ep. II. 1, 10-12. Even virtue itself does not secure persons from being envied, Gen. iv. 8 (with 1 John iii. 12); Dan. vi. 4, 5. "A man," says Lord Bacon, "that hath no virtue in himself ever envieth virtue in others." Thus Caius Cæsar (Caligula) is said to have been fired with hate and jealousy at the sight of any excellence in another. Tacit. Agric. iv.

VERSE 5.

82. הִבֵּק *foldeth*, Qal Part. for finite verb in the Pres., conf. i. 4; this verb in Qal occurs only here and in iii. 5; 2 Kings iv. 16; elsewhere in Piel only. The reference is to idleness and its consequences. With the expression "foldeth his hands," conf. Prov. vi. 10, "a little folding of the hands to sleep." אָכַל אֶת־בָּשָׂרוֹ *eateth his own flesh*, i.e., reduceth himself to extreme penury, destroys himself, conf. Is. ix. 20; xlix. 26: Ovid's *Metam.* 8, 867, *Ipsæ suos artus lacero divellere morsu cœpit; et infelix minuendo corpus alebat*. Qohelleth seems to intimate that, though diligence exposes a man to envy, it would be folly on that account to do nothing, for idleness is perilous in its consequences.^a Then, ver. 6, he gives it as his opinion that a sufficiency with quiet is better than great abundance with toil and vexation of spirit.

^a This applies especially to idleness on the part of the *poor*, "for work being the poor man's maintenance, idleness in him is the same thing as extravagance in the rich; one destroys the substance of the poor as effectually as the other doth the substance of the rich." (Bp. Sherlock, Vol. iii. Disc. 8, p. 388.)

VERSE 6.

83. מָלֵא infin. noun m. (§ 84, 10), here with כָּף^a a *fulness of hand*, i.e., a handful, conf. 1 Kings xvii. 12. נָחַת *rest*, in pause for נָחַת, n. f. seg. (see for the punctuation § 94, 2, par. 5), rt. נָחַת to rest. It is here the accus. governed by מָלֵא (§ 138, 3, b), LXX. πλήρωμα δρακὸς ἀναπαύσεως, i.e., “a handful of rest,” and in the next clause πληρώματα δύο δρακῶν μόχθου “two handfuls of toil:” so the Arabic (Lat. Vers.), “Vola quiete plena potior est duabus volis labore et animi placito refertis.” Less fitly, Symm. μετὰ ἀναπαύσεως, Vulg. cum requie, cum labore, et afflictione animi, whence Le Clerc, Geier, and others supply בָּ before נָחַת and עָמַל. Herzfeld calls נָחַת a word of the later Hebrew, but we find it in the sense of a letting or setting down, Job xxxvi. 16;^b Is. xxx. 30, and in that of “rest,” Is. xxx. 15. חֲפָנִים *two closed hands*, dual of חֶפֶן n. m. seg. found in the dual only. The sentiment in this verse is considered by some to be that of the fool (ver. 5) vindicating his own idleness by a misapplication of a true saying, but rather it is that of Qoheleth himself, conf. Prov. xvii. 1, “*Better is a dry morsel,*” etc.

VERSE 7.

84. In this and the two following verses is mentioned a third social impediment to the enjoyment of happiness, viz., a want of companionship and help. Many commentators regard ver. 8 as dealing only with the subject of covetousness, but, rather, the mention of riches in that verse is merely intended to give force to the illustration. With the meaning of שׁוּב conf. i. 7; iv. 1.

VERSE 8.

85. שֵׁנִי *a second*. The words, *there is not a second* are added to make the preceding אֶחָד more emphatic, i.e., *there is one only*. עֵינַי, the Qeri is עֵינֹו, but when a noun refers to things irrational it is often used in the plur. (as in Greek) with a verb fem. sing. (§ 146, 3, note †). עֵשֶׂר *riches*, accus. (§ 138, 3, b), not used in the plur. With the sentiment conf. Prov. xxvii. 20, “*Hell and destruction are never full, so the eyes of man are never satisfied.*” וְלִמִּי *and for whom?* The Vulg., Eng. Vers., and Holden render וְ neither, and regard the following saying as Qoheleth’s own reflection, “neither (saith he) for whom do I labour,” etc. וְ after a neg. often has the force of “and not” or “neither,” conf. Prov. xxx. 3; Ps. i. 5;

^a Lit. “the hollow of the hand,” and hence “the grasp.”

^b נָחַת שְׁלֻחָהּ, prop. “a setting down of thy table,” and then that which is set down, viz., food on a table.

Desvœux, however, thinks that Qoheleth by a bold prosopopeia puts these words in the mouth of the solitary man, *and for whose sake* (saith he) *do I labour?* etc.; so M. Stuart; and doubtless this rendering gives greater animation and force to the statement, conf. LXX., καὶ τίνι ἐγὼ μοχθῶ κ. τ. λ. With the ellipsis of אָמַר conf. Ps. ii. 3; Prov. vi. 10. מַחֲסֵר (here only) lit. "causing to want," or "depriving," Piel Part., but, like the preceding עָמַל, standing with אֲנִי for the finite verb, conf. i. 5; iii. 21. נַפְשִׁי *myself*, conf. ii. 24. מְטוֹבָה *of enjoyment*. עֵנִי רָע, i. 13. In i. 7 the matter in question had been only termed a vanity, but here the expression is intensified.

VERSE 9.

86. הַשְּׂנִים, see for the art. § 120, 4, Rem. 1. אֲשֶׁר *because*, as if it were עַל אֲשֶׁר, or יַעַן אֲשֶׁר (§ 155, 3), conf. vi. 12; x. 15; Gen. xxxiv. 27; 1 Kings xv. 5, 13; it is, however, more rarely used than כִּי in this sense.^a שָׂכָר *reward*, foll. by בִּי = *in exchange for* (Gesen. *Lex.* B (9) p. 98). Two together can often accomplish what one alone could not, and have also greater enjoyment of their gains than they could have singly. This aphorism is illustrated by what follows, ver. 10-12.

VERSE 10.

87. The plur. יָפְלוּ in pause for יִפְּלוּ (§ 29, 4, *b*) is here used distributively; *they shall fall*, i.e., either one or the other, not both at the same time, in which case there would be no helper. יָקִים *will raise*, Hiph. Imperf. of קָוַם. חֵבֶר *a companion*, (Parad. v., § 93), rt. חָבַר to be joined together. וְאֵילַי *but woe to him*. The interjection אֵי i.q. אֵוִי (§ 156) is used here and in x. 16 only, but often in the Talmud and Rabbin. writings. It must, however, have been very old in the language, since the word אֵוִי, denoting some shrill-voiced bird in Levit. xi. 14; Deut. xiv. 13, is formed from it (Dr. Pusey's *Lect. on Daniel*, p. 327). הָאֶחָד is put in apposition with the pron. in לוֹ by what is termed emphatic pleonasm (§ 121, 6, Rem. 3), conf. ver. 12; Ex. ii. 6; the prefix לֵ, says Hitzig, must be mentally supplied before it; in Josh. i. 2 it is repeated. This 10th verse may be interpreted not only of physical falling, but metaph. of any misfortune in which the aid of a friend would be useful. When our Lord sent forth the 70 disciples, He wisely sent them two and two, Luke x. 1-3.

^a Heiligstedt takes אֲשֶׁר as a rel., and renders "quibus est merces bona," but this entirely alters the sense of the passage, and makes Qoheleth say that only such two persons, as have a good reward for their labour, are better than one.

VERSE 11.

88. וְהָם *then it is warm.* וְ *then*, conf. ii. 11. הָם Qal Perf. used impers. (§ 137, 2), from הָמָם contrac. verb (§ 67). When a verb is used as a neuter, it is put either in the m. or f. gend., but the m., as the nearest, is the most frequent. (Ewald's *Gram.* § 552, A.D. 1835.) At the end of the verse we have יָהֵם Qal Imperf. with a fut. sense, in pause for יָהֵם contrac. from יָהֵם. from יָהֵם *i.q.*, הָמָם. Holden and others think that sleeping together in the winter is referred to, but it is observable that in Palestine, even in summer, severe cold frequently succeeds at night the intense heat of day (see Horne's *Introd. to the Scrip.*, vol. iii. p. 32),^a which would be felt by the poor in particular, who slept on mats with no other covering but the raiment they wore during the day, Ex. xxii. 26, 27; Deut. xxiv. 12, just as the Bedouin Arabs sleep at the present day. Of course the illustration is designed to show the advantage of society, or union.

VERSE 12.

89. יִתְקַפּוּ *shall overpower him.* וְ for הוּא, conf. יִרְדּוּ, Hos. viii. 3; תִּלְכְּדוּ, Ps. xxxv. 8. Gesenius (*Lex.*) renders תִּקְרֶה here "to assail," but in the only two other places where it occurs, *viz.*, Job xiv. 20; xv. 24, it means "to overpower," and such is the force here given to it by the LXX., Symm., Vulg., and Eng. Vers.: so in Parkhurst's *Heb. Lex.* The word is Hebrew, not, as Knobel says, Chaldee; see the places where it occurs in Job. הָאֶחָד, the Syr., Arab., Chald. and Eng. Vers. make it the Nom. = τὸς or an individual, but according to the use of אֶחָד in vers. 9, 10, 11 it here means the one of two, and is put in apposition to וְ, conf. ver. 10, and the verb is impersonal. We may render, *if one shall overpower him who is alone*; LXX., ἐὰν ἐπικραταιωθῇ ὁ εἷς; Symm., ὑπερισχύσῃ τις ἐνός; Vulg., si quispiam prævaluerit contra unum. הִשְׁנִים, conf. ver. 9. נִגְדּוּ *before him*, LXX., κατέναντι αὐτοῦ, the pron. suff. refers to the nominative contained in יִתְקַפּוּ, conf. v. 17; vii. 1; viii. 16; Is. xvii. 5. "To stand before him" means "to resist him successfully," *i.q.*, עָמַד לִפְנֵי, 2 Kings x. 4; Dan. viii. 7. הַחַיִּט, the noun denoting a particular substance takes the art. (§ 109). הַמִּשְׁלֵשׁ *the trebled*; Pual Part. m. s. with art., from the Piel שָׁלַשׁ "to divide into three parts," denom. of שָׁלַשׁ three. The art. with this and the preceding word need not, however, be expressed in English, and hence the Eng. Vers. rightly renders "a threefold cord." בְּמַהֲרָה *quickly*. מַהֲרָה adj. m. intens., daghesh implied in הָ; the fem.

^a "It is well known that in the East the cold by night corresponds to the heat by day; the hotter the day, the colder the night, as a rule." (Keil on Gen. xxxi. 40.)

with ב here used as an adverb; so without ב, viii. 11; Numb. xvii. 11; Ps. xxxi. 3; xxxvii. 2. יָתַק is broken, Niph. Imperf. from נָתַק to tear away. As this last clause is evidently a proverb, the Imperfect has the force of a Present (§ 127, 2). The meaning is obvious, viz., that if the union of two is an advantage, still more that of three. Such, e.g., was the union of David's three mighty men, 2 Sam. xxiii. 8-16; and that of the three Curiatii, whom Horatius could only conquer by attacking them separately, Liv. i. 25. The same lesson that union is strength was taught by Scilurus king of Scythia to his sons by means of a bundle of sticks. (*Plut. de garr.*)

VERSE 13.

90. A fourth social impediment to happiness is mentioned arising from political changes (ver. 13-16). טוֹב מִ Better than, i.e., more fortunate than, conf. iv. 3. טוֹב seems here, as often elsewhere in this book, to refer to condition rather than character. Thus Mendlesohn renders "Better off than." יָלַד a young man, see Gen. iv. 23, where it corresponds to אִישׁ in the other hemistich, and 1 Kings xii. 8, where it is opposed to זָקֵן. מִסְכֵּן poor, found only here and in ix. 15, 16, but the cognate term is common in the other Semitic tongues, rt. סָכַן to be poor (Gesen. *Lex.*). Knobel calls it a Chaldee word, but we have Hebrew forms from the rt. in Deut. viii. 9 (מִסְכִּינוּת poverty); Is. xl. 20 (מִסְכֵּן i.q. מִסְכֵּן) (Gesen. *Lex.*). חָכָם sagacious, shrewd, or cunning, conf. 2 Sam. xiii. 3; Job v. 13; and σοφός, Herod. iii. 85. Bp. Wordsworth thinks that there is an allusion to Jeroboam, whose future elevation Solomon foresaw. זָקֵן old; note the paronomasia, or affinity of sound, between this word and מִסְכֵּן, conf. vii. 1, 6, 14; Matt. xxi. 41, κακοὺς κακῶς ἀπολέσει; Heb. v. 8, ἔμαθεν ἀφ' ὧν ἔπαθεν. לְהוֹדִיר (how) to receive for himself admonition. The Niph. infin. is here used in its primary reflexive sense (§ 51, 2), conf. Ezek. xxxiii. 4, 5, נִיְהָר took to himself warning; Ps. ii. 10, הִנְחָרוּ receive ye admonition; Qal זָהַר (unused) to give light, and hence, to admonish, to warn. יָדַע for the abstract present (§ 126, 3, a), as οἶδα is used Matt. vii. 11; Luke xii. 56; Phil. iv. 12: with the construction before an infin. with ל, conf. vi. 8, יוֹדַע לְהֵלֶךְ knoweth how to walk; x. 15, לֹא-יָדַע לְלָכָת knows not how to go. Another rendering is, "cares not to be any more admonished," for which meaning of יָדַע see Gesen. *Lex.* (7) p. 334; ל = in respect to, as regards.

If Solomon himself is the king referred to in this verse, he could not, says M. Stuart, have been the author of this book, for it is improbable he would

have termed himself "old and foolish," but, as Bp. Wordsworth observes, he might, as a penitent, appropriately thus speak: according, however, to the view given at the beginning of this note, and in iii. 16, the design may be only to allude generally to political changes, which often take place, and evidence that honour and power, etc., confer no real and lasting felicity.

VERSE 14.

91. בֵּי-מִבֵּית הַסּוּרִים *For from the house of prisoners, i.e., from prison: so LXX., Symm., Syr., Vulg.* סוּרִים contrac. for אֲסוּרִים, pl. m. of אֲסוּר a prisoner, prop. Part. pass. of אָסַר to bind (§ 84, 5), conf. Judg. xvi. 21, 25; Jer. xxxvii. 15. The (ו) under the art. ה shows that the א has been dropped, as in הַרְמִים, 2 Chron. xxii. 5, for הָאֲרָמִים, 2 Kings viii. 28; מִסְכֶּת, Eze. xx. 37, for מֵאֲסָרֶת; לְהַכִּיל for לְהַאֲכִיל, Eze. xxi. 33. Knobel asserts that the word is Chaldaic, because the omission of the letter א at the beginning of words is common in Chaldee, but such omission occurs also in many Hebrew words, *e.g.*, אֲנַחְנוּ for נַחְנוּ; אֶשֶׁר for שֶׁ; אֲמַר for אָמַר; אָחָד for חָד. Other renderings are, "the house of fugitives" (Hitzig and M. Stuart); "the house of revolvers" (Parkhurst's *Lex.*), from סוּר to turn aside, the allusion being supposed to be to Egypt, whither Jeroboam, when he revolted from Solomon, fled, and whence he returned to reign over ten tribes in Israel. יָצָא לְמֶלֶךְ *he (the יֶלֶד) went forth to reign.* Whether any particular instance is referred to, it is impossible to say. The LXX. render יָצָא by ἐξελεύσεται, which has been thought to favour the opinion that there is here a prophetic allusion to Jeroboam (see Bp. Wordsworth in loco); but, on the other hand, the Vulg. seems to understand the passage as having no especial reference, for it translates "*Quòd de carcere catenisque interdum quis egrediatur ad regnum; et alius natus in regno inopiâ consumatur.*" The elevation of captives or slaves to power is not uncommon in Eastern despotisms. Josephus mentions Agrippa as having ascended the throne from a prison (*Antiq. Lib. xviii. c. 8*). The parents of the illustrious Emperor Diocletian were slaves at the time of his birth. (Gibbon, vol. ii. 13.) In allusion to like vicissitudes of fortune Juvenal says—

*"Si Fortuna volet, fies de rhetore consul;
Si volet hæc eadem, fies de consule rhetor.
Ventidius quid enim? quid Tullius?
Servis regna dabunt, captivis Fata triumphos."*—Sat. vii. 197-201.

The remainder of the verse is rendered by the Eng. Vers., "whereas also he that is born in his kingdom becometh poor," and the reference, according to Bp. Words-

worth, is to Rehoboam, who, though heir to a kingdom, became poor by the revolt of the ten tribes, an event which Solomon is here supposed to foretell, or, according to others (*e.g.*, Poole), to the old and foolish king deprived of his kingdom by his subjects, or by some other and wiser prince. But, perhaps, a better translation is, *though even in his own kingdom* [*i.e.*, the kingdom of which he afterwards became king] *he* (the יָלַד, ver. 13) *was born poor*. רָשׁ is here the Part. act. of רוּשׁ to be needy, and according to the accentuation should be construed with נוֹלַד, the Niph. Perf. כִּי often has the meaning “although,” and is thus translated by the Eng. Vers. in Prov. vi. 35; Ezek. iii. 9; Hab. iii. 17. מְלִכֻת noun denom. from מָלַךְ (§ 86, 6). כּ without daghesh before וַת (§ 21, 2, c). It is called by Gesenius and Knobel a word of the later Hebrew, but see note on i. 14.

VERSE 15.

92. In this verse and in the first clause of ver. 16 there seems to be an allusion to the popularity of the young king at the outset of his reign. Render, *I saw all the living who walked under the sun, with (i.e., siding with) the youth, the second, who stood up in his stead*. *All the living* is an hyperbolic expression, meaning here those in the kingdom mentioned ver. 14, conf. *πᾶσα ἡ Ἰουδαία κ. τ. λ.* for great multitudes from Judæa, etc., Matt. iii. 5: *who walk under the sun* is a periphrasis for living men, like “who see the sun,” vii. 11, except that it may include the notion of active or busy life. עִם here denotes association or siding with, so as to favour and support, Vulg. *cum*, Syr. *comitari*: that it ought not to be joined (as by Le Clerc and Geier) with הַמְּהֻלָּכִים is evident if regard is paid to the accentuation. הַשֵּׁנִי *the second*, or *successor*, is put in apposition with הַיָּלֵד, the art. before which shows that the יָלַד in ver. 13 is referred to. In the last clause יַעֲמֹד corresponds to the Latin Imperf. (§ 47, note *), and may be rendered, *stood up, arose* (used, says Gesenius, of the succession of a new prince, Dan. xii. 2, 3, *i.q.* יָקָם, Ex. i. 8), or, according to M. Stuart, *stood firm, established himself*. Others (*e.g.*, Hitzig and Heiligstedt) give יַעֲמֹד a fut. sense, but with a reference to the past (§ 127, 1), *who was about to stand up*, LXX., ὁ στήσεται ἀντ' αὐτοῦ; Vulg., qui consurget pro eo. תַּחְתָּיו *in his stead, i.e., instead of the old king who preceded him*, conf. 2 Sam. x. 1; 2 Chron. i. 8.

VERSE 16.

93. לְפָנֵיהֶם, used here of a king at the head of his people (Gesen. *Lex.* p. 681). Render, *There was no end to all the people, to all, before (or over) whom he was*: so Geier, Rosenmüller, Knobel, Hitzig, and others. In 1 Sam. xviii. 16 the same

word (לִפְנֵי) is used of a leader and commander, "*He (David) went out and came in לִפְנֵיהֶם (before them);*" conf. Numb. xxvii. 17; 2 Chron. i. 10. אִי־קָיִן is often put for a large and indef. amount, see ver. 8; xii. 12; Is. ii. 7; Nahum iii. 2. עַם (in pause) being a coll. noun, the plur. suff. הֶם is used, and הֶם receives a rel. sense from אֲשֶׁר (§ 123, 1), conf. note ii. 12. גַּם *nevertheless*, generally in this sense foll., as here, by a neg. particle, conf. Ps. cxxix. 2, "*Yet [גַּם] they have not prevailed against me.*" הַאֲחֵרִימִים *those who come afterwards, i.e., those who come on the stage of action after the elevation of the young man to the throne (M. Stuart).* לֹא יִשְׂמְחוּ בּוֹ *will not rejoice in him*, implies, according to the Heb. idiom, a strong affirmation of the contrary, conf. אֵין הֶפֶץ, v. 3; Rom. iv. 19, μή ἀσθενήσας τῇ πίστει for ἰσχυρὸς τῇ πίστει. The meaning of the verse seems to be, that the young king, though so popular at first, would soon experience the fickleness of the multitude. Gibbon says, "The experienced merit of a reigning monarch is acknowledged by his subjects with reluctance, and frequently denied with partial and discontented murmurs, while from the opening virtues of his successor they fondly conceive the most unbounded hopes of private as well as public felicity." (Vol. iii. ch. 18, p. 107.) Examples of popular fickleness we have in the conduct of his subjects to David, when their hearts turned after Absalom (2 Sam. xv. 6, 12, 13); also in their behaviour to Adonijah (1 Kings ii. 15 with 1 Kings i. 6, 25). The Redeemer Himself experienced it (Mark xi. 8 with xv. 8, 14). כִּי *Truly*, as often to give intensity, conf. Job viii. 6; xix. 28; Is. xxviii. 11 (Lowth's *Transl.*); xxxii. 13; Ewald, *Gram.* § 320, *b* (5th edit.). גַּם *also*, conf. ii. 1; the vanity meant is that fickleness of popular favour just mentioned.

VERSE 17.

The transition here from description to precept is very abrupt, but accords with the discursive character of this book (see Introduction). Perhaps the connection is as follows: Qoheleth having related his own sad personal experience, and his observation of human conduct in society, next proceeds to interpose some practical cautions; the first of which relates to reverence of God in His worship, and to making and keeping a vow (ver. 17; v. 1-6), and may have been intended as an admonition to any, who from seeing that earthly happiness is the gift of God (ii. 24-26; iii. 13) should with inconsiderate eagerness and rash promises go to seek it from Him. The second is a warning against entertaining doubts about the superintendence and moral government of God (v. 7, 8).

(So the Annot. Paragraph Bib.) The Eng. Vers. has made ch. iv. to end at ver. 16, and ver. 17 to stand as the first verse of ch. v., which is a clearer division than that in the Hebrew.

94. רָגְלֶיךָ. The Qeri says that the ' is superfluous, *i.e.*, the word should be read as a sing. according to the punctuation. Thus it is rendered by the LXX., Syr., and Vulg.; conf. Prov. i. 15; iv. 26. The expression, *Keep thy foot*, contains, perhaps, an allusion to the ancient custom of putting off the shoes on entering sacred places, Ex. iii. 5; Josh. v. 15. Cajetan and others conclude from Ex. xxx. 19 that the Jewish priests ministered barefooted in the Tabernacle, and for that reason washed their feet. The same, or a like mode of showing reverence, has prevailed in various ages. The Egyptian priests wore shoes of papyrus, because they would not touch sacred ground with shoes made of leather (*i.e.*, the skin of a dead animal). Herod. ii. 37. Berenice, daughter of Herod Agrippa the elder, repaired to the Temple at Jerusalem barefooted to perform a vow (Joseph. B. J. ii. 15), conf. Juv. Sat. vi. 159. The Greeks and Romans had their *Nudipedalia sacra*, and at the present day the Mahomedans take off their shoes when they enter their Mosques. The spiritual meaning of the admonition is, *Behave thyself with reverence when thou goest to, and art present in, the House of God*: conf. Ps. lxxxix. 7, "*God is greatly to be feared in the assembly of the saints*," etc.; Ps. xciii. 5, "*Holiness becometh thine House, O Lord, for ever*." ^a כַּאֲשֶׁר when, lit. "according to that which," conf. v. 3; Gesenius says that followed by a fut. it has a conditional power, "when (if) thou goest," etc., *Lex.* p. 380. קָרַב, Infin. absol. used as a subject, *to draw near* (so Bauer, Döderlein, Michaelis, Knobel, Hitzig, and M. Stuart). For a like use of the Inf. absol. see Prov. xxv. 27, "*To eat (אָכַל) much honey is not good*," though more usually the Inf. construc. is so employed, see Gen. ii. 18, and *Gram.* § 132, 1, a). On the other hand, Aquila, Syr., Arab., Vulg., Jerome, Geier, Rosenmüller, De Wette take it as the Inf. absol. used for the Imperative (*Gram.* § 131, 4, (b) γ), like the Greek Inf., *e.g.*, χαίρειν μετὰ χαίρόντων, Rom. xii. 15, but this does not suit the latter part of the clause, in which הַכְּסִילִים is evidently the subject of תֵּת, and is to be regarded as a nominative (§ 133, 3). לְשָׁמַע means "to hear and obey," conf. 1 Sam. xv. 22, thus the Vulg. (less concisely than the Hebrew) renders, *appropinqua ut audias*. Multo enim melior est obedientia,

^a The primitive Christians were remarkable for their reverential, devotional, behaviour in God's house. (Whately on the Book of Common Prayer, ch. ii. sect. ii. § 7.)

etc.; there seems to be allusion to the reading of the Law by the priests, and their exhortations to the people, Levit. x. 11; Deut. xxxiii. 10; Mic. iii. 11; Mal. ii. 6, 7. **מִתַּת**... **זָבַח** (is better) *than that fools give sacrifice*. Supply **טוֹב** before **מִן** (§ 119, 1, 3rd par.), conf. Is. x. 10 [Eng. Vers., and Lowth], Ezek. xv. 2. The art. before **בְּסִלִּים** is generic, denoting an entire class (§ 109, 1). **תַּת** conf. ii. 26. **זָבַח** in pause for **זָבַח**; it is probably used here of the peace-offering, which was a voluntary sacrifice (Levit. xix. 5), followed by a feast, of which the offerer and his friends partook. (Levit. vii.) Hitzig, and, after him, M. Stuart, take it for the feast itself, conf. Prov. xvii. 1; Ezek. xxxix. 17 (Gesen. *Lex.* (1) p. 238). Thus the words would imply a censure of those who only came to the Temple that they might partake of the sacrificial feast in the outer court, but would not enter the inner court to listen to prayers and instructions. The last clause of the verse has been variously rendered, *e.g.*, Eng. Vers., "for they consider not that they do evil;" Gesenius and Heiligstedt, "for they know not that they do evil;" Aben Ezra and V. de Palm, "they understand only how to do evil," subaud. **רַק**, or **אִם לֹא**; Hitzig, and, after him, M. Stuart, "for they know not how to be sad" (conf. 2 Sam. xii. 18, **עָשָׂה רָעָה** "he will vex himself," and in the opp. sense **עָשׂוֹת טוֹב**, iii. 12, above), which meaning, though ingenious, is not very obvious. I prefer, with Knobel, to render, *for they care not* (*i.e.*, are unconcerned) *that they do evil*: see ver. 13 for this signification of **יָדַע**, and *Gram.* § 142, 2 for the Inf. construc. with **ל**. The "evil" meant is that of offering formal sacrifices without any real devotion, a sin often condemned in the Old Testament, see Ps. l. 8; Prov. xv. 8; Is. i. 11-14; Jer. vi. 20; vii. 21-23; Hos. vi. 6.

CHAPTER V.

VERSE 1.

From the subject of sacrifice he here passes to that of prayer.

95. **אַל תִּבְהַל** *Be not hasty*. **אַל** answers to the Greek *μή*, as **לֹא** does to *οὐ*, Piel Imperf., daghesh implied in **ה** (§ 22, 1), from **בָּהַל** or **בִּהַל** to tremble (not used in Qal). Prohibitions are always expressed by the Imperfect (§ 127, 3, *c*), the Imperative being restricted to commands. **עַל-פִּיךָ** *with thy mouth*, lit. *upon thy mouth*, conf. Ps. xv. 3; l. 16, and Greek *ἀνὰ στόμα ἔχειν*. In these forms of expression the mouth and tongue are spoken of as the substratum of speech, or that on which speech rests, Gesen. *Lex.* p. 626. **אַל-יְמַדְרֶךָ** *let not hasten*, Piel Imperf.

The Qal מָהַר occurs in Ps. xvi. 4 only. לְהוֹצִיא lit. *to cause to come forth*, hence, *to utter*, Hiph. Inf. of יָצָא. דָּבָר *a word, i.e., any word or thing*. לִפְנֵי הָאֱלֹהִים, here the *place* where God is worshipped, conf. Deut. xiv. 26; xv. 20; Is. xxxvii. 14: so in Ps. xlii. 3; Is. i. 12 “to appear before God” is to enter His Temple. Of course the precept is applicable to prayer in any place, or at any time. A want of the preparation of the heart is the cause of rash speaking in prayer,^a and such preparation can only be wrought in us by the Holy Spirit making us sensible of our wants, hallowing our thoughts, and kindling our desires and affections, Rom. viii. 26, 27. Note that in this verse we have ha-Elohim, “*the God*,” twice occurring, and once in iv. 17, and again in v. 6, “Fear *the God*,” “thus,” says Bp. Wordsworth, “Solomon makes a confession of his own sin in encouraging the worship of the strange deities, who were *no* gods, and declares that the God of Israel alone is *the God*.” With the words “*God is in heaven*” conf. Ps. cxv. 3, “*But our God is in the heavens*.” אַתָּה with הָ parag., written in vii. 22 אַתָּה. The thought of the infinite distance between ourselves and God, in other words, God’s greatness and our littleness, His holiness and our vileness, should restrain us from carelessness and irreverence in prayer. עַל־כֵּן *therefore* (§ 150, 3, d). מְעַט *few*, pl. of מָעַט, but found only here and in Ps. cix. 8. מָעַט is used as a substantive, an adverb, and, though rarely, as an adjective, see Numb. xiii. 18; xxvi. 54: “few” stands here opposed to *vain* repetitions (Matt. vi. 7 with 1 Kings xviii. 26), not to those which proceed from holy zeal and fervent love, as, *e.g.*, in the prayer of Daniel (ix. 16-19). Whether the words be few or many, they must be thoughtful utterances of the heart.

VERSE 2.

96. הַחֲלֹם *a dream* (Eng. Vers.), but in Hebrew many ideas are expressed definitely which we are wont to express indefinitely, and especially, as here, in comparisons; see § 109, Rem. 1, *a*. בָּא בְּרַב עֵינִין. Gesenius renders, “*brings (lit. comes with) many things*,” videl. *vain, trifling* (*Lex.* p. 106 (2) *a*). Better, “*cometh through the multitude of business*” (Eng. Vers.); or, “*cometh with much occupation*” (M. Stuart). וְקוֹל. The ו includes כִּי, and denotes comparison, as often in Hebrew, conf. ver. 6; Job v. 7; xxxiv. 3; Prov. xi. 16; xxv. 3, 25. כְּסִיל is generally rendered here as a substantive governed by the preceding noun,

^a “Before thou prayest, prepare thyself,” Eccclus. xviii. 23. When the Jews enter into their synagogues to pray, they stand silent for some time, and meditate before whom they stand. (Buxtorf, *Synag. Jud.*, cap. 10, p. 194.)

but it is probably an adjective, as in Prov. x. 1, *בֵּן כְּסִיל*; xiv. 7, *לֹאִישׁ כְּסִיל*; so Hitzig, *thörichte Rede*; conf. the use of *מְרִיא* and *בְּרִיא*. The meaning of the latter clause is that in our addresses to God folly is shown by an outpouring of thoughtless words: conf. Prov. x. 19, "*In the multitude of words there wanteth not sin.*"

VERSE 3.

97. *כִּנְאָשָׁר* When, conf. iv. 17. *תִּדַּר* thou shalt vow, Imperf., here = the condit. fut. of *נָדַר*, which has two forms of the Imperf., viz., *יִדַּר* and *יָדַר*. It is generally followed, as here, by *נָדַר*. Vows were common under the Old Testament dispensation, but no specific directions are given about them under the New, for the Gospel requirement that we should surrender ourselves and all we have to the Lord, if fully acted on, would render further vows unnecessary.^a *אֶל־תִּאָּחַר* delay not. This verb in Piel has both a transitive and intransitive signification. *לְשַׁלְּמוֹ* to perform it, *שָׁלַם* Piel Inf. of *שָׁלַם* to be completed. *אֵין חֵפֶז* there is no pleasure, viz., to God, conf. Ps. v. 5. Less suitable is Desvœux's rendering, "there is no will in fools," i.e., only fools have no settled purpose; it is their characteristic to repent of what they have done in vowing. *שָׁלַם* pay, Piel Imperf., conf. Ps. l. 14. An instance of neglect in the performance of a vow, and of consequent displeasure on the part of God, we have in Jacob (Gen. xxxv. 1 with xxviii. 20-22). On the other hand, Hannah delayed not to perform her vow, 1 Sam. i. 11, 24-28; and Jonah's resolve was, *what I have vowed I will pay*^b (Jonah ii. 9 (10) Heb.).

VERSE 4.

98. *מִשְׁתַּדִּיר* than that thou shouldest vow. In this compound word we have three instances of daghesh compensative (§ 19, 2, a, b; § 20, 1, b). The vow was a self-imposed obligation,^c Numb. xxx. 3; Deut. xxiii. 22; Acts v. 4. Of course, if the vow taken was sinful, it would not be binding. Hence, Jephthah's

^a Nevertheless, to bind ourselves by vows to the performance of acknowledged duties, as at Baptism, Confirmation, and the Lord's Supper, is doubtless both useful to ourselves and acceptable to God. Of the Egyptians, when converted to Christ, it is declared, "they shall vow a vow unto the Lord, and perform it" (Is. xix. 21). [See note on Is. xix. 19 in Bp. Patrick's *Comment.*, quoted also by Scott (*Comment.*).]

^b *אֶשְׁלֹמָה*, which may also be rendered as an Optative, "I would pay:" see Dr. Pusey on the Minor Prophets.

^c The only exception would be the Nazarite vow, when in extraordinary circumstances it was imposed by God Himself, or by the parent with His consent; see, e.g., the case of Samson (Judg. xiii. 5, 6; xvi. 17); Samuel (1 Sam. i. 11); John the Baptist (Luke i. 15): otherwise, in ordinary circumstances, a Nazarite vow was undertaken by the free choice of the individual.

vow, Judg. xi. 30, and Herod's, Matt. xiv. 9, being violations of God's Law, ought not to have been kept.

VERSE 5.

99. אֶל־תֵּתֵן *allow not*. With this meaning of תֵּתֵן conf. Gen. xx. 6; xxxi. 7; Numb. xxii. 13. לְהַטִּיִּא (contrac. for לְהַחֲטִיִּא) is rendered by the Eng. Vers. "to cause to sin," so by most expositors: *to bring guilt upon* (Hengstenberg), conf. Deut. xxiv. 4; but it may, perhaps, here mean "*to bring punishment upon*," for הַטָּאת "sin" means "punishment," Zech. xiv. 19, as עֲוֹן "sin" does in 1 Sam. xxviii. 10; Gen. iv. 13 (Eng. Vers.):^a moreover, the question at the close of the verse has reference to punishment. בְּשָׂרְךָ *thy flesh*, i.e., according to Hitzig and M. Stuart, the animal man, as the seat of feeling, the body which suffers penal consequences in the present world, conf. Job xiv. 22; but if with Eng. Vers. we translate לְהַחֲטִיִּא "to make to sin," the expression "thy flesh" is here = *thyself* (Poole and Holden), and seems to imply weakness or proneness to sin, as often σάρξ in the New Testament; hence Bp. Patrick here renders it, "corrupt nature." It is true that Hengstenberg and M. Stuart deny that it ever has this meaning in the Old Testament, but see Gen. vi. 3, where בְּשָׂרְךָ evidently is used in an ethical sense, and corresponds to σάρξ. So it is understood by the best commentators, see, e.g., Keil on the Pentateuch (note on Gen. vi. 3). לִפְנֵי־הַמַּלְאָךְ. The LXX., Syr., and Arab. render, "before the face of God;" Vulg. and Eng. Vers., "before the angel;" where both expressions may be understood of a spiritual Being, representing the presence of God, Ex. xxiii. 20, 21, i.e., the Angel of the Covenant, Is. lxiii. 9; but, perhaps, here the Hebrew word malach (rt. מָלַךְ to depute) means simply the *priest*, before whom the breach of any vow was to be confessed, and who was to make an atonement for it, Levit. v. 4. A priest is called a malach or messenger, Mal. ii. 7. שְׁגָגָה *an error*, or sin of ignorance, LXX. ἀγνοια, rt. שָׁגַג to wander, and hence "to err through ignorance, or inadvertence," opposed to voluntary and deliberate sins, Levit. iv. 2; v. 15; Numb. xv. 26. The meaning is, "Say not, I made the vow inconsiderately, and therefore am not bound to keep it:" conf. Prov. xx. 25, "It is a snare . . . after vows to make inquiry," i.e., to inquire how the vow may be evaded or dispensed with. The כִּי before שְׁגָגָה means *that*, as often the Greek

^a "The view of the Hebrews respecting the close connexion of sin and punishment, of virtue and prosperity, is plainly stamped on the language, and the two ideas are often expressed by the same words." (Hengstenberg's *Christology*; note on Is. liii. 6.)

ἔτι, conf. iv. 4; ix. 3. לָמָּה *wherefore*, here, says Gesenius, = “lest” (*Lex.* p. 453); LXX., ἵνα μή; Vulg., ne forte; and so Syr. יִקְצֹף *should be angry*, Imperf. used as a subjunc. (§ 127, 3), from קָצַף to break forth. עַל-קוֹלְךָ *on account of thy voice, i.e., thy words*; (·) in pause for (·) (§ 29, 4, b). וְהָבִיל *and should destroy*; וְ consec. (§ 126, 6, b), conf. ii. 24. “*The work of thy hands*” prob. means the temporal designs and undertakings for the success of which the vows were made. The payment of vows was enforced under the Law by threats of God’s displeasure, Deut. xxiii. 21-23.

VERSE 6.

100. Render the first and second clauses, *For in a multitude of dreams there are also vanities, and so [in] many words*: Holden considers that here we have a reason for the admonition in ver. 5, and, therefore, that many words mean “many excuses;” but more probably the verse, as a summary, refers to all that has been before said about idle prattling in prayer, and rash vows, ver. 1-5, and gives a reason for refraining from such, *viz.*, that, like dreams, they are vain or unprofitable. וְ before הַבָּלִים means either “also” (as often *kal*, and *et*), “*etiam*” (Heiligstedt), or, according to M. Stuart, is intensive, and = “indeed.” וְ before דְּבָרִים denotes comparison, conf. ver. 2. בְּ before רַב must be supplied before דְּבָרִים (Knobel, Hitzig, M. Stuart). הַרְבֵּה (i. 16) is put, like an adjective, in apposition. In the last clause כִּי has the force of *but*, and is an adversative particle (Gesen. *Lex.* (6) p. 393). יִרָא governs an accus. of the person, as in xii. 13, and in both places is used of such a fear as keeps from sin; so sometimes when followed by בֵּן, see Levit. xix. 14. The art. before Elohim is emphatic, *the, i.e., the living and true, God*: see ver. 1. With the admonition conf. Is. viii. 13, “*Sanctify the Lord God in your hearts, and let Him be your fear, and let Him be your dread.*” Note that the whole of this passage from iv. 17 to v. 1-6 indicates a highly religious tone of mind, and is therefore utterly inconsistent with the sceptical opinions with which some have charged Solomon.

VERSE 7.

101. For the connection, see note at the beginning of iv. 17. עֲשֶׂק *oppression* [of]. The verb עֲשֶׂק frequently means to oppress by *extortion* or *fraud*, see, *e.g.*, Levit. v. 21, 23 (Heb. Bible); xix. 13; Deut. xxiv. 14; Hos. xii. 8; Mic. ii. 2; Mal. iii. 5. רָשׁ conf. iv. 14. גָּזַל *robbery* [of]; the word undergoes no change in construction (§ 93, 6, Rem. 5), and governs here two nouns, but in Ezek. xviii. 18 one only. בְּמִדְרֵנָה, conf. ii. 8, the art. refers to the particular

province in which the observer is. **אֶל-תִּתְרַמָּה** *marvel not*, conf. *μὴ ἐνθουσιάζετε*, 1 Pet. iv. 12, ה vocal (§ 14, 1), makes it a regular guttural verb. **הַחֶפֶץ** *the matter*, conf. iii. 1, the art. shows that it refers to the matter just mentioned. The next clause may be rendered either *for one high above him who is high observeth*, or, with M. Stuart, *for there is one high above him who is elevated, a watchful observer*. The allusion may be to one earthly power (the king, says Bp. Patrick) which is above another. **עַל** lit. *on the side of, over, i.e., above*: see **בָּן**, Gesen. *Lex.* (3) (c) p. 483; **עַל**, (3) p. 630. In the last clause the reference seems to be to God, and the plur. **גְּבוּרִים** may be intensive, = *The Most High*: see § 108, 2, *b*, where several examples are given of participles and adjectives thus used, when epithets of God. Holden, however, understands here by *g^ebhohim* “The High Ones of the Holy Trinity.” **עֲלֵיהֶם** *above them*. God’s all-superintending Providence is often referred to in Scripture as affording consolation in times of oppression; see above iii. 16, 17, also Ps. x. 11-14; xii. 5 [6]; cxi. 12 [13].

VERSE 8.

102. The first part of this difficult verse is rendered by our Eng. Vers. “Moreover the profit of the earth is for all.” Here **וְ** = “moreover,” and denotes that what follows is adduced as a proof of the absolute supremacy of the Divine Being just referred to. **בְּ** in **בְּכָל**, contracted for **בְּהַכָּל**, means “for,” conf. ii. 24; iii. 12: **הַכָּל** lit. “the all,” *i.e.*, all mankind, as in Gen. xvi. 12, **יָדוּ בְּכָל** “his hand against all men,” see Gesen. *Lex.* (2) (d) (β) p. 397. For the K^ethibh **הִיא** there is read the Q^ori **הִוא**, which agrees with the m. noun **הָאָרֶץ**, and stands for the copula “is,” though more literally, owing to the disjunctive accent on *erets*, the sentence would run, “Moreover, as to the profit of the earth—for all it is,” see Lee’s *Heb. Gram.* (Art. 247, 15) on the nominative absol. Knobel, however, retains the K^ethibh **הִיא** **בְּכָל**, and renders, “An advantage of a land in every respect is this,” where **בְּכָל** = “in all things,” conf. Gen. xxiv. 1, “*the Lord had blessed Abraham in all things*” [**בְּכָל**]; **הִיא** (es ist) is neuter, referring to the sentence which follows, just as in iii. 13; v. 18, the same pronoun refers to what had preceded. This translation seems to me preferable to that of the Eng. Vers., because **אֶרֶץ** without the article rather denotes “a land” than “the earth.”^a Heiligstedt, like Knobel, reads **הִיא** **בְּכָל**, and renders “*in omni hoc*,” but if **כָּל** was an adj., the correct pointing and order of the words would, as Preston remarks, be **בְּהִיא הַכָּל**,

^a In poetry such an omission of the art. often occurs, but this verse is not poetry.

for an adj. with the art. prefixed stands *after* the noun, and therefore, by analogy, the pronoun, with which it agrees (§ 112, 1, with 111, 2); nor could the words be rendered "in all *of* this," for בָּל, though a substantive (Gesen. *Lex.* p. 396) could not, when in construction, have an article before it (§ 111, 1); the correct pointing would be בְּכָל הָיָא,^a and if this, which is probably the right reading, is here adopted (as by Hitzig and M. Stuart), the clause may be lit. rendered, "There is an advantage of a land in all of this [*i.e.*, in all the oppression referred to in ver. 7]."

103. The second clause, according to the Eng. Vers., runs thus: "the king (himself) is served by the field," where נָעֲבָד the Niph. Part., or the Niph. Perf. in pause for נִעְבְּדָה, and involving both a past and present state (§ 126, 3, *b*), is construed as a verb in the Pres., conf. i. 4, 7, agreeing with melech; so in the Syr. Vers. and Chald. Paraph.; לְ = "by" [of], as often after a pass. verb (§ 143, 2, Gesen. *Lex.* on לְ, p. 422): but here also, as in the case of erets in the first clause, it may be objected that "melech" and "sadeh," not having an art. ought to be translated as indefinite. Perhaps, therefore, a better rendering is that of Symmachus, "rex est regioni cultæ," "there is a king to a land when it is cultivated," or LXX., βασιλεὺς τοῦ ἀγροῦ εἰργασμένου, and hence Hitzig and M. Stuart render, "Moreover, an advantage of a land in all this, is a king to a cultivated field." לְ may be a sign either of the genitive or dative; in ver. 11 of this chap. we have הַשָּׂבַע לְעֵשִׂיר "the satiety of the rich man." שָׂרָה may denote a land or territory, as in Gen. xiv. 7, xxxii. 4 [3, Eng. Vers.]; Ruth i. 6. עָבַד means "to cultivate," Gen. ii. 5; Deut. xxi. 4; Ezek. xxxvi. 9, 34. The sense of the verse is thus virtually the same as that in Eng. Vers., *viz.*, that agriculture is a safeguard to a country against oppression, for a king who encourages agriculture will not suffer the labourer to be oppressed, since he himself is dependent on the produce of the soil for his subsistence and revenue, and the stability of his throne.^b

^a Or בְּכָל הָיָא, conf. בְּכָל יוֹמָא, Is. ix. 11, 20; x. 4.

^b "This importance of agriculture to the welfare of the community was fully recognized by the ancient Persians, for in the Spring of every year they celebrated a festival, when the husbandmen were admitted without distinction to the table of the king and his satraps. The monarch accepted their petitions, inquired into their grievances, and conversed with them on the most equal terms. 'From your labours,' he was accustomed to say (and to say with truth, if not with sincerity), 'from your labours we receive our subsistence; you derive your tranquillity from our vigilance; since, therefore, we are mutually necessary to each other, let us live together, like brothers, in concord and love.'" (Gibbon, vol. i. ch. 8, p. 325.)

104. The following are some of the other renderings which have been given of this latter clause. Mercier, Geier, and others: "the king is subject to [or, is a servant to] the field." But though Niphal often has a reflective sense, it does not appear that עֲבַר is ever used in this conjugation, except in the sense of "to be tilled," or "to be served;" see Gesen. *Lex.* Knobel: "a king honoured [*verehrt*] by the land." Gesenius: "a king who is served [honoured] by his people." But the proper word for "honoured," as M. Stuart after Hitzig remarks, would be מִכְבָּד; עֲבַר in the sense of "to reverence," or "to worship," is used only in reference to God and idols. Heiligstedt (after Ewald): "rex agro factus," "terræ præfectus," a signification, which נִעְבַר never bears. Lastly, Preston (after Mendlessohn): "the owner of a field is served (by others)," but no where in Scripture does *melech* mean "owner," for though it is so translated by Mendlessohn in 2 Sam. xxiv. 24, viz., "*Araunah the owner* (hammelech) *gave to the king*," yet the LXX., Syr., and Arab. omit the word *hammelech* after Araunah, nor was it read in most copies of the Vulg. previous to the new edition by Sixtus V., and if the correct reading, it may be explained by the supposition that Araunah was king of the Jebusites before the capture of Jerusalem (Vatablus), and retained the title after they had become tributary to David (Munster), or was so called because he was of royal descent (Grotius), or because he acted towards David like a king (Belg. and Eng. Vers.): see Poole's *Synop.* It is true, that by the accents *melech* and *l'sadeh* are closely united, and separated from נִעְבַר, but the authority of the Masorites in this case, as in others, is not absolutely binding;^a see note on i. 5.

VERSE 9.

105. Qoheleth now returns to his observation of mankind, and regarding them individually (rather than socially, as in iii. 16—iv. 16), he notices in particular the misery of the avaricious and the selfish, ver. 9—vi. 12. In this ninth verse he declares that the eager pursuit of wealth kindles desires which can never be satisfied. אֱהָב *He who loveth.* The sin lies not in *having*, but in *loving*, for Abraham, e.g., was rich in silver and gold, Gen. xiii. 2; so David, 1 Chron. xxviii., xxix.; but οἱ βουλόμενοι πλουτεῖν fall into temptation, etc., 1 Tim. vi. 9. Ἡ φιλαργυρία is the root of all evil, ver. 10. *Silver* being the coin most in use is

^a We have, e.g., the same position of the accents in Amos v. 10, עֲנִיָּאִי בִשְׁעַר מוֹכִיָּה, where the most appropriate rendering is not, as the accents require, "they hate in the gate him who rebuketh," but, as in Eng. Vers., "they hate him who rebuketh in the gate."

put for money generally; so in vii. 12; x. 19. The second בִּכְסֵי is in the accus. after a verb denoting fulness (§ 138, 3). מִי indef. *whoever*, conf. Ex. xxiv. 14; Judg. vii. 3; Prov. ix. 4. Vulg., qui amat divitias fructum non capiet ex iis: so Syr., Arab., Chald., Gesenius, Knobel, and others. Less suitably Rambach, Schmidt, and Spohn, after the LXX., render it as an interrogative. בְּהֶמְזוֹן, after אֵהָב (§ 154, 3, 2) strengthens the signification, but only occurs here: הֶמְזוֹן, lit. a great noise, and hence, a multitude of people or of riches, rt. הֶמָּה to boil, rage, roar; here the noun denotes *abundance of treasure*, as in 1 Chron. xxix. 16; Ps. xxxvii. 16. The art., which is here used, as in Greek and French, with an abstract word, is rejected, and its vowel, (◌) before ה (§ 35, 2, B. a), taken by the preposition. הַבְּנוּאָה n. f. = *proventus* in Latin, *income* in English, rt. בּוֹא. יִשְׁבַּע from the preceding clause must be supplied after לֹא, conf. x. 1. See a like sentiment Juv. Sat. xiv. 139, *Crescit amor nummi quantum ipsa pecunia crevit*: Hor. Ep. I. 2, 56, *Semper avarus eget*: Ovid, Fast. I. 211, *creverunt et opes, et opum furiosa cupido*, etc. "Covetousness is the sin, mostly not of those who have not, but of those who have. It grows with its gains; is the less satisfied, the more it has to satisfy it." (Pusey on Amos ii. 7.)

VERSE 10.

106. Riches bring increase of expenditure. רְבֹתָ Inf. const. of רָבָה; render, with next word, either *by the increase of goods*, or, as in Eng. Vers., *when goods increase*; see § 132, 2. הַטּוֹבָה *goods*, i.e., wealth. The art. used with a noun denoting a class of objects. אוֹכְלֶיהָ *who eat them*; the sing. suff. referring to טוֹבָה. For illustration of the remark here made, see the number of Abraham's servants, which sufficed him for an army, Gen. xiv. 14; of the household of Job, i. 3; and of Solomon, 1 Kings iv. 22, etc. Thus a man may be poorer than when he had less wealth but fewer expenses, and "if," says Bp. Patrick, "he be covetous, it is his torment that he beholds so many mouths, which eat at his cost and charge." בְּיִשְׂרוֹן, ii. 21, here means *profit* or *advantage*. בְּעֹלֶיהָ *their owner*,^a plur. used for sing., conf. ver. 12; vii. 12; viii. 8; x. 11, 20; xii. 11 (§ 108, 2, b), hence the 1 sing. in עֵינַי at the end of the verse refers to it. The sing. suff. הָ refers to טוֹבָה. רִאִיתָ lit. *the looking on of* (i.e. with), n. f. of Inf. form (§ 84, 13); the

^a בָּעַל is often used in this sense in the Book of Proverbs, see, e.g., i. 17, 19; iii. 27; xvi. 22; xvii. 8; xviii. 9; xxii. 24; xxiii. 2; xxiv. 8; xxix. 22, and since it occurs seven times in this sense in Ecclesiastes (see references above), Bp. Wordsworth sees in this an argument for the identity of the authorship of Eccles. and Prov. (Wordsworth's note on Prov. i. 17.)

Q^ori reads רִאיוֹת. Nouns of these Inf. forms are frequently interchanged (Lee's *Heb. Gram.* Art. 153, 8, note). The meaning is, that the rich man has no advantage from his large possessions, except the pleasure which may arise from viewing them as his own. Conf. Hor. *Sat.* i. 1, 70, *congestis undique saccis indormis inhians, et tanquam parcere sacris cogeris aut pictis tanquam gaudere tabellis.*

VERSE 11.

107. Riches bring disquietude. מְתוֹק (is) *sweet*, fem. of מֶתוֹק. This word varies the penult. in forming the fem., ו being shorter than ו (§ 27, 3, Rem. 1). שְׁנָת *sleep* [of], constr. of שָׁנָה for יִשְׁנָה n. f. עֶבֶר אֶרְמָה, *i.q.*, עֶבֶר Gen. iv. 2; Prov. xii. 11 (Rosenmüller, Knobel), or, generally, *operarius* (Heiligstedt); Part. act., distinct from עֶבֶר (*servant*, or *slave*), which appears, however, to have been the reading of the LXX. and Arab., and is followed by Spohn and Schmidt. With the sentiment conf. Barrow's *Ser. on Industry*, "Industry will sweeten all our enjoyments, and season them with a grateful relish." In the last clause there is a pleonasm, like that in i. 7, "the sea, it is not full:" render, *but the abundance of the rich man, it does not give him quiet for sleeping, i.e.*, will not suffer him to sleep. הַשָּׂבַע abstr. noun with art. (§ 109, Rem. 1, c), *the abundance*. The ל before עִשְׂיֹר expresses the Gen. of *appertaining*, or *possession* (§ 115, 2); art. (*viz.*, * before the guttural) used with a class (§ 109, 3, Rem. 1, b). מִנִּיהַ Hiph. Part. of נוּחַ to rest, but here in Hiph. = to permit (conf. the use of נָמַשׁ, נָתַן, and δίδωμι in the same sense), followed by a dative of the person and gerund of the thing. לִישׁוֹן Qal Inf. constr., with pref. ל, from יִשָּׁן; לִי for לִי (§ 24, 2, a), conf. i. 1. The reference is either to satiety from food, or to the cares which wealth brings with it. *Somnos abrumpit cura salubres*, Virg. *Georg.* iii. 530. *An vigilare metu exanimem, noctesque diesque formidare malos fures, incendia, servos, ne te compilent fugientes, hoc juvat? horum semper ego optarim pauperrimus esse bonorum*, Hor. *Sat.* i. 1, 76-79. *Misera est magni custodia census*, Juv. *Sat.* xiv. 304.

VERSE 12.

108. Riches expose to perils. רָעָה חוּלָה *a grievous evil*, lit. a diseased evil, *i.e.*, one which can scarcely be healed (Gesen. *Lex.*), conf. vi. 2; Jer. xiv. 17, מִכָּה נִחְלָה, a sickly wound; Is. xvii. 11, בָּאֵב אָנוּשׁ desperate (lit. sick) sorrow. חוּלָה is the Part. act. f. s. of חָלָה to be sick, diseased, used here adjectively. Before רִאיוֹת subau. the rel. אֲשֶׁר, conf. i. 13. שָׁמֹר *kept*, here, perhaps, = *hoarded*. לְבַעְלָיו is rendered by Eng. Vers. "for the owners thereof;" the plur. noun, however, has here a sing. meaning, as in ver. 10, and therefore the sing. suff. in the last word

VERSE 13.

VERSE 14.

^a The LXX. and Symm. read $\eta\lambda\iota$ Qal Imperf., and so Hitzig “(his toil) which goes through his hand,” *i.e.*, which his hand performs, or which escapes through his hands; a meaning less in accordance with Hebrew phraseology than that of the reading in the Masoretic text.

treasures laid up in heaven, Matt. vi. 20, and no one can be *γυμνός* spiritually, who is justified and sanctified.

VERSE 15.

111. וְגַם-זֶה *And also this.* The reference seems to be to what was last mentioned, and which is here repeated. כָּל-עֲמִיתָּ שׁ *altogether in the same way as*, Gesen. *Lex.* p. 638. עֲמִיתָּ construc. of עֲמָה n. f. "conjunction," "communion," used in the construc. only, rt. עָמַם to join together; here as an adverb = *equally with, even as.*" The three words together form, says Gesenius, a conjunction expressing exact conformity (§ 155, 2, *h*). שׁ seems superfluous, whether we render it *that*, or *as*, *i. q.*, בְּאִשֶּׁר, in which latter sense אִשֶּׁר is used Ex. xiv. 13; Jer. xxxiii. 22. יֵלֶךְ Qal Imperf. from יָלַךְ (§ 69, 3, Rem. 8); it here denotes departure, as often elsewhere, see ver. 14; i. 4; vi. 6. לְרוּחַ *for the wind, i. e., in vain*, see Jer. v. 13; Job vi. 26; Hos. viii. 7; xii. 2.

VERSE 16.

112. Misery the portion of the avaricious while they live. חֹשֶׁךְ *darkness.* Mendlessohn understands it lit., *viz.*, that through parsimony the man in question eats in darkness to save the expense of light; Aben Ezra, that he is so engaged during the day that he has not leisure to eat till the night: but it is more in accordance with the dignity and spirit of Hebrew phraseology to take it here figuratively for *sadness*; so Gesenius (*Lex.*). יֹאכֵל, according to Durell, Hitzig, and M. Stuart, has a metaph. sense, and governs כָּל-יָמָיו "he consumeth all his days:" the LXX. read for it וַיֹּאכֵל, which they render *καὶ ἐν πένθει*, conf. Arab. Vers., "omnes dies ejus [consumpti sunt] tenebris et *luctu*;" but the Syr. and Vulg. agree with the Eng. Vers., "all his days also he eateth in darkness;" and that יֹאכֵל is here used in its proper sense is evident, says Hengstenberg, from ver. 18. כָּעַם *is vexed*, a neut. intrans. verb. Another rendering, which is that of the LXX., Vulg., Syr., Arab., and Eng. Vers., is the noun כָּעַם, conf. i. 18. חָלִי: Houbigant, Van de Palm and Durell omit the suff. י, which in one MS. Ken. is not found, nor in the Ancient Versions; if, however, it is retained, the word may be regarded as put for חָלִי לוֹ "infirmity befalls him," as in Ps. cxv. 7. יָדֵיהֶם "they have hands," is put for יָדַיִם לָהֶם. Ch^oli, a verbal from חָלָה to be sick (§ 85, v.), usually denotes sickness of *body*, see Deut. vii. 15; xxviii. 61; Is. i. 5, and I see no reason for adopting here, with Gesenius, a metaph. sense, *viz.*,

^a Elsewhere עֲמִיתָּ is always prefixed with לְ, conf. vii. 14; once occurs כָּל-עֲמִיתָּ, 1 Kings vii. 20.

affliction, or sadness, which has been already implied in the word חֲשָׁךְ. Such bodily infirmity as is caused by care and fretting seems meant. וְקִצְפָּה (in pause) and [there is] indignation [to him]. Supply לו from the foregoing word: the object of the indignation may be himself and his folly, and perhaps his heirs, who, he fears, will waste all his substance. Another rendering, however, of the clause is suggested by M. Stuart, viz., “and his infirmities are even matter of indignation:” where ו before the last word is regarded as intensive, see note on ver. 6. חֲלִי is rendered “infirmities,” because being an abstract noun (of the Inf. form § 85, V.), it denotes a state or condition of infirmity, which is more usually designated with us by the plur., because the sing. has respect commonly to some specific malady. Thus the allusion is to bodily maladies brought on by vexation and care, and which further excite to impatience and anger.

VERSE 17.

113. From what he had observed, ver. 9-16, Qoheleth proceeds to draw the conclusion that a man should thankfully enjoy what God gives to him, whether it be little or much, ver. 18-20, conf. ii. 24; iii. 12, 13, 22. The Eng. Vers., according to the accentuation, correctly renders the first clause, “Behold that which I have seen.” The pronoun is emphatic, for what Qoheleth proceeds to state was the result of his own mature reflection. טוֹב אֲשֶׁר-יִפֶּה it is good because becoming, or, it is a good which is becoming; LXX., ἰδοὺ εἶδον ἐγὼ ἀγαθὸν, ὃ ἐστὶ καλόν.^a The subject of the three Infinitives which follow is indef., and ל = ut, that one should eat. בָּ for, or in exchange for, conf. iv. 9. The suff. in עֲמָלוֹ and in חַיֵּי refers to the indef. subject of the verbs, conf. iii. 12. מְסַפֵּר accus. of time (§ 118, 2), conf. ii. 3. אֲשֶׁר rel., referring not, as Hitzig says, to the enjoyments above named, but to “the days of his life,” conf. ix. 9. הָאֱלֹהִים. The art. here and in ver. 18, is emphatic, and distinguishes the true God from the false gods of the heathen, as the source of life, and of every other blessing, conf. v. 1 (note). הוּא this (or it) is; conf. iii. 22.

VERSE 18.

114. כָּל-הָאָדָם, put absol., as to every man, conf. iii. 13, and St. John’s use of the pendant nominative in connexion with πάν, John vi. 39; xv. 2; xvii. 2. נִכְסִים riches, pl. m. of נֶכֶס, rt. נָכַס, i.q., כָּנַס to gather together. According to

^a Geier, Ramb., and Rosenm. follow this rendering of the LXX. Our Eng. Vers., Syr., Chald. and Kimchi translate the אֲשֶׁר by “and” (“good and comely”), a signification it cannot have. Houbig. and Spohn arbitrarily alter the text to טוֹב וְיִפֶּה אֲשֶׁר.

Bp. Patrick it is a term of wider meaning than עֶשֶׂר, but probably the two are synonymous, and taken together denote *abundance of wealth*, for thus a superlative is often formed in Hebrew by the use of two synonymous words, e.g., עָנִי וְאֶבְיֹן, poor and needy, i.e., exceedingly poor (Frey's *Gram.* R. 46), conf. vi. 2: Gesenius and Knobel call it a word of the later Hebrew, but we meet with it in Joshua xxii. 8. הִשְׁלִיטוּ *hath given authority to* (permitted) *him*, lit. made him to have rule, Hiph. Perf. with suff., from שָׁלַט to rule; the power meant is that of using wealth in a becoming manner, taking our portion with moderation and thankfulness, and doing good to others; conf. Hor. Ep. i. 4, 6, *Dî tibi divitias dederant, artemque fruendi.* מִמֶּנּוּ *of it, viz., his wealth.* שָׂאתָ *to take*, Qal Inf. constr. of נָשָׂא, conf. ver. 14. מִתָּת, see iii. 13. הִיא *is* (§ 121, 2). זֶה, fem. and neut. (for וְזֶה, conf. ii. 2).

VERSE 19.

115. The first clause is usually rendered, *For he will not much remember the days of his life* [or, “is not wont to remember” (Vatablus)], and the meaning is either that time passes swiftly to such a man, because owing to his happiness he perceives not its progress, or that he does not remember the sorrows of his past life, “days” being put by synecd. for evil or sad days, as in Job xviii. 20; Ps. cxxxvii. 7; Micah vii. 4 (Poole). But in the margin of Eng. Bible there is given this other rendering, according to the accentuation whereby הִרְבֵּה is separated from יִזְכֹּר, “*Though (he give) not much,^a (yet) he remembereth, etc. (i.e., remembers with pleasure the days of his life) because God answereth, etc.*” Preston, after Mendlesohn, “for let him remember that the days of his life are not many, and that God responds to the cheerfulness of his heart.” All the ancient versions, however, take הִרְבֵּה as an adverb qualifying יִזְכֹּר; so Knobel, Heiligstedt, M. Stuart, and others. In the second clause כִּי will then = *because*, or *when*. מַעֲנֶה *answereth* (Eng. Vers.), Hiph. Part. The Hiphil, according to Gesenius (*Lex.* p. 642), has here the same meaning as Qal (*Lex.* No. 3, *bb*), though we might render with Lee (*Lex.*), “causes answer favourably.” The answer may be considered as given to the man’s *desires*, just as in Hos. ii. 23 the heavens, by a beautiful figure, are said to answer (עָנָה) the earth, i.e., to answer its desire for refreshing, fertilizing showers. Here the answer is given by, or through, joy of heart; conf. Ex. xix. 19, “God answered him בְּקוֹל through a voice.”

^a “Quòd si non multum,” “supple, est illud quod dederit Deus, ex superiore versu.” (Tremellius and Junius.)

Other renderings are that of Köster, "*God makes him to sing in the joy of his heart,*" for עָנָה means "to sing" (*i.e.*, responsively), Ex. xv. 21; 1 Sam. xxi. 12; xxix. 5; Ps. cxlvii. 7. M. Stuart, "*when God shall cause [things] to correspond with [lit. respond to or chime with] the joy of his heart.*" עָנָה also means "to bestow labour on a thing," see i. 13; iii. 10; and in Hiph., "to give labour to another," "to occupy," or "to exercise;" hence the Vulg., *eo quod Deus occupat deliciis cor ejus*; Hieron., *occupat in lætitia*; LXX., ὅτι ὁ Θεὸς περισπᾷ αὐτὸν ἐν εὐφροσύνῃ καρδίας αὐτοῦ. And in this sense the term is understood by Knobel and De Wette.

CHAPTER VI.

VERSE 1.

Qoheleth here resumes his observations on the vanity of worldly wealth, which he had broken off at ver. 17 of chap. v. The case is supposed of a man, to whom God had given the greatest earthly good, but without the power of enjoying it, and whose possessions pass into the hands of, and are consumed by, a stranger (ver. 1, 2), and who is left, after death, without honourable burial (ver. 3). Such a person is shown to be worse off than if he had never been born (ver. 4-6).

116. רַבָּה *great*. It also means *much*, and hence the Eng. Vers., "common;" Vulg., frequens apud homines. עַל *among*: so Rosenmüller, but as עַל is often used with reference to a burden (§ 154, 3 (2) *b*), perhaps a better rendering is *great upon, i.e.*, pressing heavily upon; conf. viii. 6. עַל thus expresses the so called *dativus incommodi* (Ewald, § 524, γ, pub. 1835).

VERSE 2.

117. עֶשֶׂר וְנִכְסִים, conf. v. 18. כָּבֹד, lit., *the being heavy*, and hence by meton., *honour*, Inf. noun. By the same association of ideas βάρος in the New Testament has been thought to have a similar signification; *e.g.*, 1 Thess. ii. 6, δυνάμενοι ἐν βάρει εἶναι ὡς Χριστοῦ ἀπόστολοι. In v. 18 mention was made of riches and wealth only, but here "honour" is added to express the greatest worldly prosperity. The same three nouns are combined in 2 Chron. i. 11. חֵסֶד Qal Part.^a of חָסַד, followed by חֵן (lit. a part or portion), as in iv. 8: for the construc. of the Participle with חֵן see i. 7. According to the LXX. the suff. ך refers to the person, *e.g.*, οὐκ ἔστιν ὑστερῶν τῇ ψυχῇ αὐτοῦ ἀπὸ πάντων κ. τ. λ., *he lacketh nothing for his soul of all, etc.*; so

^a Gesenius in his *Lex.* (p. 295) calls this a [verbal] adjec., but in intrans. verbs *mid. E*, the active Participle of Qal coincides in form with the Perf. 3d, sing. (§ 50, 2).

most commentators, but Geier and Le Clerc refer it to בָּל, as in the Vulg., nihil deest animæ suæ ex omnibus quæ desiderat; conf. the Syr. and Arab. לְנַפְשׁוֹ for his soul, here = his desires and appetites. יִתְאַוֶּה he desires, Hithp. Imperf. of אָוָה “to bend,” hence, “to have an inclination,” “to desire,” the ם is a reg. consonant (§ 72, Rem. 10), as in עָוַת, i. 14. With the sentiment conf. ii. 10, “whatsoever mine eyes desired I kept not from them.” לֹא-יִשְׁלִיכֵנִי gives him not power, see v. 18; suff. with נ demonstr., conf. iii. 22. לֶאֱכֹל מִמֶּנּוּ to eat of it, i.e., to enjoy it (his wealth). It is doubtful whether the want of power here alluded to denotes disinclination arising from avarice, or from some judicial infliction, as sickness, affliction, or worldly disappointment. כִּי but. אִישׁ נָכְרִי (§ 86, 5), a stranger, opp. to the son and lawful heir. (Gesen. Lex.) The term may here denote either an enemy who violently takes away another’s property (conf. זֵרִים foreigners, i.e., enemies, Is. i. 7; xxv. 2, 5; Jer. li. 2, 51), or a stranger who insinuates himself into his regard to the prejudice of his own children and relatives, and either during his lifetime, or after his death, devours his substance. חֲלֵי רָע an evil disease, an expression taken from Deut. xxviii. 59 (Hengstenberg), fig. a grievous calamity, conf. v. 12.

VERSE 3.

118. אִם Though (Gesen. Lex. (C) (2) p. 56). מֵאָה, subau. יָלְדִים or בָּנִים, conf. 1 Sam. ii. 5; Jer. xv. 9, put by synecd. for many, conf. viii. 12; 1 Sam. xviii. 7; Prov. xvii. 10.^a שָׁנִים, another form of the plur. is שָׁנוֹת, but the gend. of the sing. שָׁנָה is retained in both the forms (§ 87, 3), hence we have here the fem. adj. rabboth. רַב is either an adjec. used adverb. (Gesen. Lex.), or the Perf. 3 p. m. s. for רָבַב, used impers. (§ 137, 2), so that the translation literally runs thus, “and [though] it is much which shall be the days of his years.”^b נִפְשׁוֹ, conf. ver. 2. The art. in הַטֹּבָרָה = the pron. suff. ך, “his good,” i.e., his possessions; conf. τῆς οὐρανόθεν His wrath, Rom. ix. 22. קִבְרָה, prop. “the act of burying,” and then by meton., “sepulchre,” conf. βρῶσω “eating” for βρῶμα “food,” John iv. 32. The Eng. Vers. “no burial” conveys the idea that the individual in question would be left

^a Knobel takes מֵאָה here as an adverb of time (hundertmal), but thus it should have the constructive form מֵאָת, as in viii. 12.

^b Less fitly, as it seems to me, Knobel takes רַב for an adjec. agreeing with אִישׁ, e.g., “and is great as long as he lives” [und gross ist, so lange er lebt], where שׁ i.e. אִשְׁרֵי means “at what time,” “when,” as in Deut. xi. 6; 2 Chron. xxxv. 20: thus, he says, tautology is avoided; but tautology is not uncommon in Hebrew, and, moreover, “days of his years” is apparently a more comprehensive expression than the preceding “years,” conf. Ps. xc. 10, “as to the days of our years, in them are seventy years.”

unburied, a disgrace inflicted only by enemies in a time of war, Is. xiv. 18, 19, but unlikely amid society, and in a time of peace: hence, unless *nokhrî*, ver. 2, means an enemy, nothing more than indecent burial, *e.g.*, the want of a sepulchre, can be intended. That the Jews attached great importance to an honourable burial is evident from Gen. xxiii. 3-13; Jer. xxii. 19. אָמַרְתִּי = *I think*, or *I judge* (§ 126, 3). נָפַל (in pause) *an untimely birth*, lit. a falling, rt. נָפַל. The LXX. here, and in Job iii. 16, render it *ἐκτρομα*, conf. 1 Cor. xv. 8.

VERSE 4.

119. The subject of this verse is evidently the untimely birth, as in ver. 5, and therefore the Eng. Vers. "*he cometh*" would be better "*it cometh*." בַּהֲבֵל *in vanity*, or in nothingness, *i.e.*, has no proper life: Gesenius renders, "*cometh in a mist*" (*Lex.* (2)); Spohn, "*in twilight*;" Mich., "*in obscurity*;" none of which meanings are suitable. The art. is here used with an abstract noun (§ 109, 3, Rem. 1, c), so with *chôshekh* in the next clause; *departeth in darkness*, *i.e.*, dies before it has seen the light. שְׁמוֹ *its name*, or *remembrance*. יְכֻסָּה *is covered*, expressing a present and permanent state (§ 127, 2).

VERSE 5.

120. שֶׁמֶשׁ, translated by Mendlessohn, "*the sun of prosperity*," but doubtless to be taken here in its literal sense, the meaning being that the *nephel* dies before it is born. יָדַע, according to Hitzig, is transitive, and, like רָאָה, governs שֶׁמֶשׁ, but rather it is here intrans., see Eng. Vers., and thus affirms something further respecting the *nephel* than its not having seen the sun, *viz.*, that it has had no knowledge; conf. Cant. i. 8, where יָדַעַי is used intrans. The nominative *nephel* is understood. נָחַת, see iv. 6: render, *there is rest to this* [the untimely birth] *rather than to that* [the rich man]; מָוֶה is here = מָלָוה. The contrast is made with the rich man while he is alive, and it is implied that the freedom from all ill, which an untimely birth has, is preferable to the vexatious life of the former. *Quiet*, M. Stuart (after Hitzig) remarks, is a thing which stands high on the list of Oriental enjoyments, and is regarded as a matter of eager desire. The *rest* in heaven, and in the land of Canaan, borrows a part of its intense significance from this circumstance.

VERSE 6.

121. אֲלֵי *even if* (M. Stuart), or *if supposing, posito quòd* (Parkhurst's *Lex.*), a particle found only here and in Esth. vii. 4, contrac. (according to Gesenius) from

אֵם and לִי (§ 155, 2, *f*).^a The second ו is rendered *yet* by Eng. Vers., *yet hath he seen no good*, i.e., hath enjoyed no happiness. According to this rendering Qoheleth seems to anticipate an objection, viz., that the man alluded to (ver. 1), if he lives long, is better off than an untimely birth, because life itself is a blessing; and the answer given is, that long life without enjoyment is only protracted misery, and after all ends in death. The first hemistich, however, may be elliptical, *And even if he shall have lived a thousand years twice told, and shall not have seen good* [what advantage will he have got from so long a life]? *Do not all go to one place? i.e., to sheol, or the grave* [and therefore if any one does not enjoy his possessions now, he never will at all]. הָיָה the fut. perf. (§ 126, 5, *c*), Vulg., vixerit. פַּעַמַּיִם twice (told), lit. "two steps or strokes," used adverbially. אָחֵר the same, conf. Gen. xl. 5; Job xxxi. 15. כֹּל with the art. before it denotes totality, all, whether born out of, or in, due time, whether their lives be long or short (Poole). הוֹלֵךְ in the sense of departure, as in i. 4; v. 15 (Gesen. *Lex.* 3). The question = a strong assertion, conf. i. 3. See a like sentiment in Hor. *Od.* ii. 3, 25, *Omnes eodem cogimur*. Ovid, *Metam.* x. 33, sq., *Serius aut citius sedem properamus ad unam: Tendimus huc omnes, hæc est domus ultima*.

VERSE 7.

122. The connection is not clear, but it seems that Qoheleth's design in ver. 7-9 is to infer that a wise man, though poor, who knows how to conduct himself aright, is happier than one whose desires are insatiable. In ver. 7 he declares that all which a man really *needs* is the food which sustains life, yet this does not satisfy his desires. לִפְיָו for his mouth; conf. Prov. xvi. 26, "*He that laboureth laboureth for himself, for his mouth craveth it of him*" ["urgeth him on," Gesen. *Lex.*]. וְגַם but yet, conf. iv. 16. הַנֶּפֶשׁ should not be here limited to the continually recurring appetite for food, but, as in ver. 2, includes the desires generally. Thus Desvœux, Parkhurst (on the word nephesh), Poole, Bp. Patrick, and others.

VERSE 8.

123. כִּי is apodotic, and = "*Then*" (M. Stuart), see Gesen. *Lex.* (B) (4) p. 392. The Eng. Vers. "*For*" obscures the sense. The Vulg. takes no notice of the

^a Because the coalition of two conjunctions points to a late time Ewald considers אֵם a particle of the later Hebrew; so Gesenius and Herzfeld; but "it is utterly unlikely (says Dr. Pusey) that אֵם should be a compound of אֵם and לִי; (1) because they are incompatible conjunctions; (2) because אֵם (for אֵם) is a simple conjunction in Chald., Syr., Sam. And very probably אֵם in Hebrew is the same conjunction only pointed wrong." (*Lect. on Daniel*, note 6, p. 328.)

VERSE 9.

124. מְרִיָּא עֵינַיִם *the sight of the eyes*, i.e., the enjoyment of present things, “*præsentium fruitio*” (Geier). For a like meaning of רָאָה see ii. 1. מְהִלָּךְ-נַפֶּשׁ, lit., *than the walking of the soul*, i.e., the wandering of the desire (Eng. Vers.). הִלָּךְ for הִלֵּךְ before Maqqeph. Heiligstedt renders, “*grassatio animæ*,” i.e., impetus animæ appetentis, ὁρμῇ τῆς ψυχῆς: הִלָּךְ “*grassari*” has a stronger signification than לָכַת, conf. Ex. ix. 23; Ps. lxxiii. 9; xci. 6. The occurrence of the word in ver. 8 may have led to its use here, an instance of Paronomasia; but the meaning of the term in the two clauses is very different. הִלָּךְ *this* (viz., the wandering of the desire) *too* (is) *vanity*, etc; conf. Hor. *Ep.* i. 18, 98, “*semper inops cupido*.” Even when men gain what they desired, they often find it answers not to their expectations, and consequently are disappointed. The real safeguard against such wandering of the desire is to have our affections set on things above, Col. iii. 2 with Ps. lxxiii. 25.

VERSE 10.

125. Qoheleth having related his observations on mankind now remarks in conclusion that all these considerations (*viz.*, all that has been said about man's vain desires and efforts after satisfying earthly good) bring us back to the unalterable arrangements of the Divine Providence (see ch. ii. 24—iii. 15), and he intimates that it is vain to attempt a further solution (10-12). (Conf. note in Annot. Parag. Bib.) The Eng. Vers. renders ver. 10 "*That which hath been is named already, and it is known^a that it (is) man: neither may he contend with Him that is mightier than he.*" According to this version מֶה-שֶׁהָיָה may refer to man himself, and it may be implied that man's weakness and earthly nature were denoted by the name Adam which God gave him, Gen. v. 2, and it is vain therefore for such a creature to strive against the counsels and purposes of the Almighty. Others think that the first clause of the verse relates to God's predetermination of the various outward conditions of men in this life, but it is not easy to connect this sense with the rendering "it is man" in the next clause: to suppose (as some) that the Divinely appointed course of events, by moulding or influencing men's character and conduct, may be so identified with man as to be called man, is by no means an obvious explanation. Perhaps of the various versions of the passage the following, taken nearly verbatim from the Annot. Parag. Bib., may be the best: "*Whatever^b is, its name hath been called long ago (i.e., its nature and condition hath been settled), and it is known (i.e., determined) what man is, and he cannot contend with Him who is mightier than he.*" The Perfect הָיָה here includes the Present as well as the Past, and should be rendered "*is,*" conf. i. 2; iii. 15; vii. 10: so Ewald and M. Stuart. שֵׁם may mean nature or condition, like as it often denotes the character or perfections of God, *e.g.*, in Ps. xlviii. 11 (10, Eng. Vers.), "According to thy name, O God, so is thy praise." קָרָא has sometimes the force of to ordain, to determine, as in Is. xlv. 7, "And who, as I, shall call, and shall declare it," where "shall call" (yiqra) = "shall ordain," or "shall command to happen;" "shall secure an event by calling or ordering it." (Barnes on Isaiah.) הוּא = *is*; ^c and אָשֶׁר before it has the force of *id quod* (§ 123, 2), conf.

^a Impersonal (so Knobel, Herzfeld, M. Stuart, and others), though it might be rendered *is* (or was) known, and agree with the subject of the first clause.

^b LXX., εἰ τι ἐγένετο; Syr., quod extitit; Arab., si quid extat; Vulg., qui futurus est, which does not accord with the Hebrew.

^c The Annot. Parag. Bib. renders the הוּא as a pronoun emphatic, "what man himself (is)." For examples in this book, where the pronoun stands merely for the copula, see note i. 9; vii. 26.

LXX., καὶ ἐγνώσθη ὃ ἐστὶν ἄνθρωπος; quid sit homo (Rosenmüller); and Holden's Crit. Note (*) in loc.: though doubtless *quid* is more usually expressed by מָה, Ps. viii. 5; xxxix. 5. The rendering, "and it is known that it [or "he" (Knobel)] is man," would rather require the order of the Hebrew words to be וְנוֹדַע אִשֶּׁר אָדָם הוּא (Preston), the predicate, as the more important word, being put first (§ 145). לָרִין to contend; LXX., κρητῆναι; Vulg., iudicio contendere. שְׁתַּתְּקִיָּה Him who is very strong. ה redundant, see marg. note, though, perhaps, the correct pointing is הַתְּתִקִּיָּה the Almighty. מִמֶּנּוּ in the way of assimilation for מִמְּנֵהוּ than him (§ 19, 2, Rem. 2), coinciding in form with מִמֶּנּוּ than us, for מִמֶּנּוּ (§ 103, 2, Rem. 2). With the sentiment conf. Job xxxiii. 12, "God is greater than man;" 1 Cor. x. 22, "Do we provoke the Lord to jealousy? are we stronger than He?" Is. xlv. 9, "Woe unto him that striveth with his Maker," etc. The meaning of Qoheleth, I apprehend, is that it is useless and presumptuous to call in question God's arrangements. Our lot in life is that which God has appointed, and we ought therefore to adapt ourselves with cheerfulness to the circumstances in which we are placed. Such a frame of mind is very different from that wandering of desire referred to in ver. 9.

VERSE 11.

126. כִּי Truly, conf. iv. 16. דְּבָרִים according to Eng. Vers. means "things," i.e., all those things (wisdom, pleasure, honour, wealth) considered in the foregoing portion of the book, and the question at the end of the verse, "what profit is there to man?" means what profit is there in regard to his true happiness from any, or all, of these things? But if, with the LXX., Vulg., Syr., and Arab., we render the term "words," Qoheleth appears to allude to what he had said about words in chap. v. 6, and the meaning of the question is, that words on the subject are multiplied in vain, for they cannot discover to man any abiding happiness here on earth. הַרְבֵּה, conf. v. 6. מְרַבִּים increasing, Hiph. Part. of רָבָה, i. 16.

VERSE 12.

127. כִּי For; according to the second, and, I think, correct interpretation of the foregoing verse, this particle assigns a reason for the question at the end of that verse, I ask what advantage is there to man [by multiplying words], because who knows, and therefore who can tell, what is good for man in life? לְהָאָדָם לְאָדָם for man, i.e., for men in general, mankind; so in last clause. בְּחַיִּים in life, i.e., while he lives; כִּי pointed with art. (§ 35, 2, A). מְסַפֵּר, conf. ii. 3. חַיִּי הַבֹּלֵי life of his vanity, i.e., vain life (§ 106, 1), as being uncertain and transitory, and yielding no solid enjoyment; conf. vii. 15, "in the days of my vanity." וַיֵּשֶׁם

כִּצֵּל *which he spendeth as a shadow* (Eng. Vers.), lit., “and he spendeth them,” etc. The כִּ is here prefixed by way of explanation, where the relative might have been used (Gesen. *Lex.* (d) p. 234), conf. Gen. xlix. 25; Job xxix. 12. Another rendering is “since he spendeth them,” or “he even spends them” (M. Stuart). כִּ either causal or intensive. (see Gesen. *Lex.*) כִּצֵּל contrac. from צִלָּל n. m. seg. כִּ includes the art., which the Hebrew language uses in comparisons, where we in English leave it out; hence the Eng. Vers. properly renders here “as a shadow;” conf. Is. i. 18, “as scarlet,” where the Hebrew is “as the scarlet;” Eccles. viii. 13, כִּיָּמִים כִּצֵּל “days as a shadow” (Eng. Vers.); (§ 109, 3, Rem. 1, a). The same comparison of life to a shadow occurs in Job xiv. 2; Ps. cxliv. 4: so Sophocles calls life σκιά, *Ajax* 126; Æschylus, κάπνου σκιά, *Fragm. Incer.*; Pindar, σκιάς ὄναρ, *Carm.* viii. *Epod.* v.; St. James iv. 14, ἀτμός. With the meaning here of עָשָׂה conf. that of ποιῶ, Acts xv. 33; xviii. 23; 2 Cor. xi. 25; James iv. 13; *facio*, Cic. ad Attic. 5, 20, *Apameæ quinque dies morati Iconii decem fecimus*. Elsewhere Revelation furnishes a satisfactory answer to the question in this verse, “who knoweth what is good?” see, e.g., the prayer “*Lord, lift thou up the light of thy countenance upon us*,” Ps. iv. 6. A state of acceptance with God through Christ secures us His favour here, and eternal blessedness hereafter. אֲשֶׁר for (Eng. Vers.); ὅτι, LXX.; *nam*, Arab.; like כִּי, assigning a reason (Gesen. *Lex.* (B) (3), conf. iv. 9; x. 15; Zech. i. 15; Dan. i. 10. Thus it is co-ordinate with the כִּי at the beginning of the verse; אֲשֶׁר . . . כִּי = כִּי . . . כִּי in viii. 7; Gen. iii. 19. M. Stuart, however, thinks that אֲשֶׁר here means “so that,” conf. vii. 21; Gen. xiii. 16, as often כִּי (Gesen. *Lex.* (B) 2),^a and that the idea is, that man’s days are so fleeting and short that no one can gain a knowledge, which will enable him to see and foretell future things. יְגִיד *shall* [or can] *tell*, for יְגִיד, prop. shall bring to light, Hiph. imperf. of נָגַד (not used), to be in front, to be in sight, and hence, to be manifest. אַחֲרָיו *after him*, i.e., on earth, after his death; conf. ii. 18; vii. 14; or *after it*, i.e., the number of his days.

CHAPTER VII.

VERSE 1.

Qoheleth, having in the foregoing chapters noticed many instances of vanity in human life, proceeds in the remainder of the book frequently to give some

^a כִּי is so rendered by Keil in Gen. xxxi. 16; Deut. xiv. 24; Job x. 6.

practical counsels fitted to alleviate that vanity. In the present chapter he shows the benefit of sorrow, patience, wisdom, and the fear of God. He also contrasts folly with wisdom, and illustrates from his own experience one of its most dangerous forms. The chapter, like many other parts of this book, is discursive, but the lessons designed to be taught are for the most part obvious.

128. Render the first hemistich, *A good name (is) better than good ointment*. This apothegm, which may have been well known, seems here introduced, like many sayings in the Book of Proverbs, for illustration's sake only: *e.g.*, as a good reputation is better than the greatest luxury, so the day of death, etc. The Hebrew words afford a remarkable example of Paronomasia, *conf. iv. 13.* שֵׁם often, as here, means, of itself, a good name; see *Prov. xxii. 1; Job xxx. 8.* The first טוב is the predicate, which, as more important, is usually put before the subject (§ 145, 1, *b*). ט, written large, "being one of the alphabet of large letters scattered through the Bible, which with many other marks were intended by the Masorites as a check on transcribers" (Preston). שָׁמֶן here means ointment as a cosmetic, *conf. ix. 8; Prov. xxvii. 9, 16; Cant. i. 3; iv. 10.* It is qualified by the second טוב, *conf. 2 Kings xx. 13 (Is. xxxix. 2)*, where שָׁמֶן הַטוֹב is mentioned among Hezekiah's *choice* treasures. The י before יום is comparative, *conf. v. 2, 6. מָוֶת*, see *iii. 19.* הוֹלִדָּה Niph. inf. with suff., lit., *one's being born*; ו indef., *conf. iii. 12; v. 17.* Since Qoheleth speaks here calmly and deliberately, and not as in *ii. 17; iv. 2; vi. 5*, under the influence of a mind distressed by what he felt and saw, it is probable that he refers to death, not only as a release from the evils of the present life, but as introducing a good man to another and better existence.^a

VERSE 2.

129. אָבֵל used specially of mourning for the dead, *conf. Gen. xxvii. 41; 1. 10.* מִשְׁתֶּה, lit., *a drinking*, or *banquet* (συνέσιον), rt. שָׁתָה, but in a wider sense denoting *feasting*, as in *Is. xxv. 6.* בְּאִשָּׁר *because, i.g., ἀνθ' ὧν*, Greek Test. הוּא *this is*, *conf. i. 9.* The meaning, of course, is that "the house of mourning" symbolizes, or represents, the end of all men. סוּף *the end [of]*, but the art. is attached to the noun with which it is in construction (§ 111, 1). הַחַיִּי *the living*,

^a It has been well remarked by Scott the Commentator (after Bp. Patrick) that the doctrines which begin this seventh chapter, *viz.*, that the day of one's death is better than one's birthday, mourning than feasting, sadness than laughter, rebukes than commendations, the end of a thing than the beginning, a patient spirit than a haughty spirit, are, like the Beatitudes in the Sermon on the Mount, opposed to the general opinions of the world.

adj. m. with the art. used of a class (§ 109, 1). $\text{יָשִׁים} = \text{יָתֵן}$, so in ix. 1: see 2 Sam. xiii. 33; xix. 20, where we have שִׁים אֶל־לֵב to lay to heart, *i.e.*, "to be moved or affected by," but in Is. xlii. 25; xlvii. 7; lvii. 1, 11, שִׁים עַל־לֵב "to seriously consider," "to reflect upon," which is the meaning here.

VERSE 3.

130. כָּעַם , though rendered by all the ancient versions *anger*, doubtless here means *sorrow*, being put in opposition to laughter. In the same sense it occurs i. 18; ii. 23; Ps. vi. 8 (Heb.); Prov. xvii. 25. רָעַע *sadness*, n. m. seg., from רָעַע , see i. 13, conf. Neh. ii. 2, רָע לֵב "sadness of heart." יֵטֵב *is glad* (Gesen. *Lex.*), contrac. for יָטֵב . (§ 24, 2, *a*). Imperf. of יָטֵב *i.q.* טוֹב "to be good," "to be cheerful." The gladness meant is that resulting from moral reflection. The LXX., Vulg., Geier, Luther, and Eng. Vers. render, "the heart is made better," but elsewhere יָטֵב , when joined with לֵב , signifies joy, conf. xi. 9; Judg. xix. 6, 9; 1 Kings xxi. 7; Ruth iii. 7: so with the verb in Hiphil, Judg. xix. 22.

VERSE 4.

131. לֵב here denotes the thoughts and sympathy. What was said, vers. 2, 3, of the benefits of sorrow accounts for such a disposition on the part of the wise. Fools, on the other hand, have no inclination but for mirth and levity, and if at any time in the house of mourning feel themselves under restraint.

VERSE 5.

132. נִעְרָה construc. of נִעְרָה a rebuke, Prov. xiii. 1; xvii. 10. The *benefit* of wise reproof is often declared in the Book of Proverbs; see, *e.g.*, Prov. xiii. 18; xxv. 12; it implies, of course, a due regard to time, manner, person, and other circumstances. Such a wise reprover was Abigail to David, 1 Sam. xxv. 32, 33. In the second hemistich we have $\text{כִּמְאִישׁ שֹׁמֵעַ}$ *than a man who hears* [or, *than a man the hearer of*], for שֹׁמֵעַ , and the Part. has either a fut. sense (about to hear), or, as often, expresses habitual action. שִׁיר is a song, adapted for the voice alone, and it here means *eulogistic* song, as is evident from its opposition to the rebuke of a wise man.

VERSE 6.

133. כִּי *For*, giving a reason for the preceding declaration. סִירִים *thorns*, so called from the idea of boiling or bubbling up, a notion applied to the redundant and luxurious growth of plants, rt. סָר to boil up (Gesen. *Lex.*). Grotius says it is not a pure Hebrew, but a foreign word, yet סִיר "a pot" occurs Ex. xvi. 3, also סִירִים "thorns," Is. xxxiv. 13, item סִירֹת "pots," Ps. lviii. 10 (9, Eng. Vers.),

where the LXX. wrongly translates it "thorns," being seemingly not aware of the distinction between the meaning of this word in the plur. fem. and the plur. mas. With the Paronomasia in this verse conf. vii. 1. The meaning is, that as the crackling flame of thorns, though ardent for a time, is soon over (conf. Ps. cxviii. 12), so the mirth of a fool is transient and profitless. The thorn alluded to is probably the same as the *Poterium Spinosum*, which is common on the hills of Judæa, Galilee, and Carmel, and is extensively used for fuel, and the bakers' ovens. (Miss Rogers' *Domestic Life in Palestine*, 2nd Edit. 1863.)

VERSE 7.

134. כִּי *Surely* (Eng. Vers.), or *But* (M. Stuart). הָעֵשֶׂק, see v. 7: Gesenius and Lee say it is here put by meton. for *unjust gain*, conf. Levit. v. 23; Ps. lxii. 11: the Eng. Vers. *oppression* may mean either that practised by the wise man, or of which he is the object, and sees others to suffer. יְהִלֵּל *makes foolish*, or *mad*,^a Poel Imperf. (§ 55, Rem. 1), conf. i. 17, LXX., περιφέρει. Desvœux and Holden render it, "gives lustre to," and suppose allusion to be made to the beneficial effects of affliction when rightly borne, and that these are contrasted in the next clause with the injurious effect of prosperity, the gift of fortune: but rather the term refers here to the injurious effect of power on a wise man, who is tempted to its abuse;^b see, e.g., the contrast between the character of Tiberius before, and after, his accession to power, Tacit. *Annal.* vi. 51. וַיִּאָּבֵד contrac. for וַיִּאָּבֵד, conf. ver. 3, Piel Imperf. "destroys," i.e., *corrupts* (Gesen. *Lex.*), lit., causes to go astray, from אָבַד to be lost, to wander, iii. 6; though mas. it has here a fem. subj., as is often the case when the verb precedes (§ 147, a). מִתְּנָה *a gift*, here a bribe, i.q., שֶׁחָדַר, Ex. xxiii. 8. M. Stuart remarks that in Arabic Hakem (= הָכֵם) means *magistrate*, and that not improbably it does so in this passage, for it is the corruption of a judge to which the gift (bribery) refers. Bribery was expressly forbidden by the Mosaic Law, Ex. xxiii. 8; Deut. xvi. 19.^c

^a So Eng. Vers., Knobel, Heiligstedt, M. Stuart, and others.

^b So Diodati, "he (Solomon) sets down some vicious passions which darken the lustre of it (wisdom)." *Annot. on vii. 7.*

^c "The Egyptians represent their judges without hands, and the chief, or president, with his eyes closed, to intimate, that judges should receive no gifts, and that the chief should pronounce his decree and sentence without any respect of persons." Bp. Patrick on *Ecclesiasticus* xx. 29. "By the Roman law (the 12 Tables of the Decemvirs) a judge, who accepted bribes to pronounce an iniquitous sentence, was put to death." Gibbon, vol. viii. ch. 44, p. 92.

VERSE 8.

135. This verse is connected with the foregoing, and recommends to wait patiently, and see how oppression turns out in the end, rather than haughtily to resent it. דָּבָר *a business, or a thing* (Eng. Vers.), *i.e.*, the oppression just spoken of. This rendering suits the context better than the λόγων of the LXX., orationis, Vulg., which Le Clerc, Grotius, and Gousset explain of strife and contention. As a *general* truth the saying is applicable to every affliction which is sanctified to us; see Heb. xii. 11; 1 Pet. i. 6, 7, and conf. Job i. with Job xlii. 12. אָרֶךְ *patient of*, construc. form of אָרַךְ (Gesen. *Lex.*), prop. *long*, only found in the construc. form, followed by רוּחַ (meaning here mind or disposition) which limits its application (§ 112, 2).^a Lee (*Heb. Lex.*) renders “length of (*i.e.*, forbearance of) spirit,” but if אָרֶךְ had been a noun, the word opposed to it would rather have been גִּבְהָהּ haughtiness, Inf. noun, than גִּבְהָהּ construc. form of גָּבַהּ haughty (lit., lofty), found (like אָרַךְ) only in the construc. form,^b conf. Ps. ci. 5; Prov. xvi. 5. Perhaps, as pride, being quick to feel an injury, prompts to impatience, גִּבְהָהּ רוּחַ is here used rather than קֶצֶר רוּחַ “hasty of spirit,” see, *e.g.*, Prov. xiv. 29; also קֶצֶר אַפִּים, Prov. xiv. 17.

VERSE 9.

136. Forbearance of spirit is here urged by an additional reason. אֶל-תִּבְהַל, conf. v. 1. לִבְעוֹם *to be displeased*, see בָּעַם, v. 16. חֵיק construc. form of חִיק n. m. seg., rt. חוּק to embrace. יָנוּחַ *rests*, Imperf. of נוּחַ, ii. 18, here expressing habit (§ 127, 4, *b*). It is a mark of folly readily to admit, and long to retain anger; conf. Prov. xiv. 17, “*he that is soon angry dealeth foolishly.*” Examples of *anger resting in the bosom* are Cain, Gen. iv. 5, 8; Simeon and Levi, Gen. xxxiv. 7, 25; Absalom, 2 Sam. xiii. 22, 28, 32; Haman, Esth. iii. 5, 6; Herodias, Mark vi. 19: of *hastiness of spirit*, David, 1 Sam. xxv. 21; Elijah, 1 Kings xix. 4; Job, iii. 1; Jeremiah, xx. 7-18; Jonah, iv. 1-9; James and John, Luke ix. 54; St. Paul, Acts xxiii. 3. The Christian rule with regard to anger is, “*Be ye angry, and sin not, let not the sun,*” etc., Eph. iv. 16; “*Let every man . . . be slow to wrath*” (βραδὺς εἰς ὀργήν), James i. 19.

^a This is termed by some grammarians *Distinctive* construction, the word qualified by the genitive being rendered *distinct* or *specific*. See Lee's *Heb. Gram.* Art. 225.

^b Because גִּבְהָהּ is not extant, Heiligstedt, after Ewald (*Gram.* § 410, γ [pub. 1835]), considers גִּבְהָהּ the construc. form of גָּבַהּ, adj.; but of this latter word the construc. form is גִּבְהָהּ, see 1 Sam. xvi. 7, and Gesen. *Lex.* p. 153.

VERSE 10.

137. Patience is recommended in opposition to that complaining spirit, which contrasts its lot with the supposed advantages of former times. הָיָה *was* (and still is), conf. i. 12. וְ that. *Days* are put for the events which happen in them by what is termed metonymy of the adjunct (Horne's *Intro. to the Scrip.*, Part ii. Book ii. chap. i. Sect. ii.), conf. Eph. v. 10, αἱ ἡμέραι πορνῆαί εἰσιν. מִתְבָּרָה *wisely*, lit., from wisdom, *i.e.*, wisdom is not the source from which such an inquiry proceeds. וְ followed by עַל in the sense of inquiry upon, or concerning, is used also in Neh. i. 2. The fault alluded to in this verse is one common in every age.^c Men are prone to exaggerate their own present evils, and to extol the advantages, but to forget the evils, of former times; just as in the age of Horace the Roman people cried up the old poets to the disparagement of the new: *et nisi quæ terris semota suisque temporibus defuncta videt, fastidit et odit.* Lib. ii. Epis. i. 21, 22.

VERSE 11.

138. Having mentioned wisdom in the preceding verse Qoheleth proceeds here and in ver. 12 to speak of its utility. Render, *Wisdom is good equally as an inheritance, and more (i.e., specially) to them who see the sun.* נַחֲלָה *an inheritance*, put for wealth generally. וְ sometimes denotes comparison or equality, conf. ii. 16; Job ix. 26; Ps. cxx. 4. Our Eng. Vers., "*is good with an inheritance*," though sanctioned by the LXX., Vulg., Arab., and Chald., and agreeing with what is said in ix. 16, "*the poor man's wisdom is despised*," is less appropriate here, because there is evidently a comparison and contrast drawn between wisdom and wealth, and the reason why wisdom is superior is given in the next verse. יָתֵר is here regarded by some as a noun, conf. vi. 8, 11; LXX., περισσεῖα; Eng. Vers., profit; but Gesenius (*Lex.* (2) p. 344), terms it an adverb, as it evidently is in ii. 15; vii. 16. With the expression "*those who see the sun*" (*i.e.*, the living) conf. vi. 5; xi. 7. So ὁρᾶν φάος ἡελίου for ζῆν, Hom. *Il.*, Σ. 61; *diem videre*, Ovid. *Trist.* v. 4, 44. Qoheleth's meaning is that wisdom is of special use to us throughout the whole of our active employments during life.

VERSE 12.

139. The first clause is rendered by the Arab. Vers., "*Nam (esse) in sapientie umbra idem est ac (esse) in umbra pecunie*," *i.e.*, wisdom is not less a protection to

^c I cannot, therefore, see any force in the remark of Knobel that the declaration in this verse would be inapplicable to the time of Solomon, and thus is an argument for the later authorship of the book.

men than money. So Rosenmüller and Heiligstedt, but Jarchi, Le Clerc, and Preston understand **הַאֲשֵׁר** before **בְּצֵל**, "*He who is under the shelter of wisdom is as though he were under the shelter of money.*" The sentence is regarded as proverbial, and is expressed, like most proverbs, briefly. Others, as Hitzig and M. Stuart, consider **בְּ** before **צֵל** to be *essentia*, or pleonastic, and not translateable, which serves to introduce the predicate, see Gesen. *Lex.* (D) p. 99, and *Gram.* § 154, 3, 2nd par. γ, conf. ver. 14; thus Symm., σκέπει σοφία ὡς σκέπει τὸ ἀργύριον; so the Syr. and Luther; Vulg., "*sicut enim protegit sapientia, sic protegit pecunia;*" Eng. Vers., "*For wisdom (is) a defence, (and) money (is) a defence.*"^a Since shade against heat was considered in Eastern countries one of the greatest blessings, the term naturally came to be used metaph. for every kind of protection. The next clause may be rendered, "*but the superiority of knowledge (is that) wisdom preserveth the life of its possessor:*" or "*but a preeminence of knowledge is wisdom which preserves,*" etc. (M. Stuart), where "a preeminence (or "excellence") of knowledge" is the predicate, and is put first for emphasis. **יִתְרוֹן** indicates superior utility or advantage. Money, though often a defence, is liable to be lost in various ways, but wisdom may prove a permanent security to its possessor. According to the accentuation **יִצֵּת** being marked with a great distinctive cannot be in construction with the following noun, though it is so taken by the LXX,^b Syr., and Arab. Versions, and by the Chald. Paraph. Another rendering, however, which the accents admit of, is "*but knowledge is a gain (i.e., excels)* [*Gewinn ist Einsicht* (K̄nobel); *emolumentum est scientia* (Heiligstedt)], *wisdom*^c (it) *preserveth,*" etc. The verse seems to refer to oppression, with regard to which wisdom enables a man so prudently to conduct himself as to escape destruction: conf. what, on the other hand, is said, ver. 17, of folly, "Be not foolish, why shouldst thou die before thy time?" **יִתְחַיֶּה**, Piel Imperf. 3 p. f. s., *preserveth alive*, conf. Gen. xii. 12. **אֶתְּךָ יִחַיֶּה** "will save thee alive." Others render, as Eng. Vers., "*giveth life to;*" "*giveth strength or efficacy to*" (Lee's *Heb. Lex.*); conf. Cic. *Tuscul.* iii. 5, *sapientia*

^a Bp. Wordsworth, in his Greek Test., considers Mark v. 25, *γυνή τις οὖσα ἐν ῥύσει αἵματος*, to be an imitation of this *Beth essentia*, but *οὖσα ἐν ῥύσει*, according to Winer, expresses merely a condition or state in which. See Winer's *Gram. of New Test.* Part iii. Sect. xxix. Some, as Winer, Ewald, and Lee, account the Hebrew *Beth essentia* a pure grammatical figment, but its misapplication in some instances, Gesenius thinks, is no reason for rejecting it as a Hebrew idiom. (*Lex. on prep.* ב.)

^b καὶ περισσεῖα γνώσεως τῆς σοφίας ζωοποιήσῃ, κ. τ. λ.

^c **הַחַכְמָה** having a distinctive accent may be construed as a nominative absol. (Lee's *Heb. Gram.* Art. 248, 3.)

sanitas animi; “*renders flourishing or happy*” (Knobel and Heiligstedt). בְּעָלֶיהָ *its possessor*, see note v. 10. Qoheleth uses the term wisdom here in reference to the present life only, but in its highest sense, as denoting true piety, it gives eternal life to its possessor, see Prov. iii. 18.

VERSE 13.

140. A reason for patience derived from the consideration of God's overruling Providence. רֵאָה *contemplate*, or *consider*, conf. i. 14; vii. 27. אֶת־מַעֲשֵׂה הָאֱלֹהִים *the work of God, i.e., what God does in the affairs of human life, His Providential arrangements*, see iii. 1-11, 14. Elohim has the art. for emphasis. יִבָּל, see i. 8. תִּקֵּן *to make straight*, Piel Inf. of תָּקַן, i. 15. אֲשֶׁר עָוְתוּ *which He hath made crooked*, Piel Perf. with suff., to which a rel. sense is given by the rel. pron.; see עָוֹת, i. 15. The affirmative interrog. has a neg. sense (§ 153, 2, 2nd par.), and the meaning is, that it is in vain to struggle when God is pleased either to cross us in any of our private designs, or to send any public calamity, which by our own art and power we can neither avoid nor remedy (Bp. Patrick). The supremacy of the Divine Providence is often asserted in Scripture, see Job xi. 10; xxxiv. 29; Is. xlii. 16; Dan. iv. 34-37.

VERSE 14.

141. An exhortation to conform our mind to our condition, whatever it may be, and to recognize the hand of God in the disposal of all things. *In the day of prosperity be joyful* (Eng. Vers.). Either בְּטוֹב = טוֹב with בְּ essentialia, conf. ver. 12, or טוֹב is used for the abstract טוֹב, “*be in gladness*,” *i.e.*, “*be glad*,” see Lee's *Heb. Lex.*^a Preston renders, “*continue in what is good*,” *i.e.*, in the practice of God's will, and do not allow prosperity to pervert thee; but often in this book טוֹב has reference to enjoyment, see ii. 3; iii. 12; ix. 7. With the sentiment conf. viii. 15; ix. 7-9, and mark the reason given, Deut. xxviii. 47, for the curses which should come upon Israel, “*Because thou servedst not the Lord thy God with joyfulness and with gladness of heart for the abundance of all things.*” The next clause is rendered by the Arab. Vers. “*look upon the day of adversity*,” *i.e.*, keep it in view, be prepared for it; *malam diem prœcave*, Vulg.; but this rendering does not preserve the evident sameness of construction between בְּיוֹם רָעָה and בְּיוֹם טוֹבָה, hence rightly the Eng. Vers., “*in the day of adversity consider.*” What we should consider is, that affliction comes from God, and therefore calls for sub-

^a So Ex. xxxii. 22, which Gesenius renders “*thou knowest the people כִּי בָרַע הוּא that they are evil*,” may be rendered “*thou knowest the people that it is in wickedness.*” (See Keil *in loco*.)

mission (Micah vi. 9), that it is sent for our good, to show us the vanity of the world, to bring us to repentance for sin, and to earnest preparation for a better life. "Let no man flatter himself that any thing external will *make* him wise or virtuous, without his taking pains to *learn* wisdom or virtue from it." (Archbp. Whately's *Notes on Essay V. of Lord Bacon*, p. 59.) Observe the paronomasia or alliteration between טוֹבָה and טוֹב; רָעָה and רָאָה. לְעֵמֶת *over against*, Eng. Vers., or *equally with, even as*, Gesen. *Lex.*, see עֵמֶת, v. 15. עָשָׂה *hath ordered, or hath arranged*. עַל־דִּבְרֹתָ שׁ *to the end that*, Gesen. *Lex.*, conf. iii. 18. אַחֲרָיו *after him*; if the suff. is used as a reflex pron. (§ 124, 1, *b*), referring to הָאָדָם, as in iii. 22, vi. 12, the meaning is that God has so ordered the vicissitudes of good and evil that man may never find out what shall be after himself, *i.e.*, be able to foresee with certainty the future; but if the suff. refers to Elohim, that man may not after God find out any thing, *i.e.*, any thing wiser or more suitable than the arrangements of God's Providence, nor be able to follow in God's track, and trace His footsteps, God's ways being inscrutable, conf. viii. 17; Rom. xi. 33. The Vulg. takes מְאוֹמָה for מְאוֹם a blemish, with הַ parag., and renders אַחֲרֵי by "contra," conf. Symm., τοῦ μὴ εὐρεῖν ἄνθρωπον κατ' αὐτοῦ μέμψιν: Yarchi and Mendlessohn, "in order that man might not find any reflection to make against God;" לְמַצָּא אַחֲרֵי being regarded as a form of expression = to find matter of complaint against. But the meaning "contra" thus given to אַחֲרֵי is not warranted by like usage elsewhere.

VERSE 15—18. Mention is made of an especial mystery of Divine Providence, and two cautions given in reference to it.

VERSE 15.

142. אֶת־הַכֹּל lit. *the all, i.e.*, all which I have just said about alternate prosperity and adversity (ver. 13, 14), and what I am next about to mention; "all sorts of events, both such as I have already mentioned, and such as I am about to declare" (Poole's *Annot.*). The article seems to indicate that Qoheleth does not refer merely to what he was about to say, but to what he had said. רָאִיתִי *I have contemplated, or I have considered*, conf. i. 14. בְּיָמַי הַבָּלִי, *i.e.*, in my frail fleeting existence, conf. vi. 12; ix. 9; perhaps, however, the expression here denotes the period when he was vainly seeking happiness in earthly things: M. Stuart renders, "in the days of my vain efforts," *i.e.*, of my vain efforts in trying to solve the problem of the mysterious alternations of good and evil. אָבָר *who perisheth*, Qal Part. of אָבַר, iii. 6. בְּצִדְקָו *in his righteousness, i.e.*, though living a life of

righteousness, as, *e.g.*, Abel and Naboth. בָּ in this word, as in בְּרָעָתוֹ, is rendered in by LXX., Vulg., Chald. Paraph., and Eng. Vers., but Symmachus, Döderlein, V. de Palm, Bauer, Umbreit and others render it *by* or *through*. In every age some have been persecuted for righteousness' sake, and others have been able by their power or cunning to secure impunity for their crimes. מַאֲרִיךְ *who prolongeth*, subau. יָמִים (as in viii. 12; Prov. xxviii. 2), which is supplied in viii. 13; Deut. iv. 26, 40; v. 30; Josh. xxiv. 31 (§ 53, 2, Rem. 1). With regard to the mysterious Providence, alluded to in this verse, it may be remarked, that God often permits the wicked to prosper in their wickedness in order that they may thereby become riper for ruin; but, on the other hand, He prepares His own people by means of suffering for the enjoyment of greater bliss and glory hereafter. The Judgment Day will rectify many seeming anomalies of the present life.

VERSE 16.

143. אַל תִּהְיֶה דָּרֵךְ. Some (as Heiligstedt and Bp. Wordsworth after Jerome) understand the words to mean, "Be not too just," *i.e.*, too severe in judging of the conduct of others; but there seems no reason for thus limiting the meaning of *tsaddiq*. Here, and in ver. 15, it may comprehend righteousness generally. The Eng. Vers. renders, "Be not righteous overmuch;" and Bp. Patrick, following the opinion of Gregory of Nazianzum, considers the words to be a caution against an injudicious way of manifesting our righteousness. So Poole (*Annot. in loc.*); and M. Henry comments thus, "A just man may perish in his righteousness, but let him not by his own imprudence and rash zeal pull trouble upon his own head, and then reflect upon Providence as dealing hardly with him." Too righteous, in the proper sense of the term, it is, of course, impossible to be, but there may often be zeal without discretion; a casting of our pearls before swine; a needless scrupulosity in matters not of vital importance. We ought to exercise a sound judgment in all things, conf. viii. 5.^a Moral virtue is defined by Aristotle to be a mean between two extremes, excess and defect (*Ethics*, Bk. II. v. p. 69, Brewer's Edit.), conf. Hor. Lib. I. *Ep.* xviii. 9, *Virtus est medium vitiorum; et utrinque reductum*. אַל־תִּתְחַכֵּם יוֹתֵר *demean not thyself as overwise; i.e.*, as wiser

^a "An indiscreet good man often does a great deal of mischief in the world, and raises an opposition to the good which he meant to recommend; our Saviour, therefore, as a necessary qualification for preaching the gospel, exhorts his disciples to be 'wise as serpents, and innocent as doves.'" (Bp. Sherlock's *Disc.* lvi. p. 108.)

than others; the final syll. of the verb takes (-) (§ 54, 3, N.B. Rem.). יִתֵּר *too much*, or *over*, used adverb., as in ii. 15; xii. 9, 12. Gesenius renders the phrase, "be not too wise in thine own eyes," and seems to understand it of the thoughts only, but the context (ver. 15, 17, 18) rather refers to conduct, conf. נִתְחַכְמָה let us deal wisely, Ex. i. 10, see note of Keil *in loc.* תִּשְׁוֵם *shouldst thou destroy thyself*: so Gesenius and Lee (*Lex.*), Hithpoel Imperf. for תִּתְשְׁוֵם, the שׁ coalescing with ת by daghesh, though it is a letter of a different organ (§ 54, 2, *b*), from שָׁם to be laid waste, to be desolated (Gesen. *Lex.*). In Hithpoel the word most frequently means to be amazed, astonished, or dispirited, see Is. lix. 16; lxiii. 5; Ps. cxliii. 4; LXX. here, μήποτε ἐκπλαγῆς; Vulg., ne obstupescas; but such does not seem to be the meaning in this place. M. Stuart renders, "why shouldst thou make thyself forsaken?" and thinks that there is a reference to Job (xvi. 7), who was left without any real friends; Desvœux, "why shouldst thou be left alone?" *i.e.*, cause thyself to be abandoned by thy friends and acquaintance; but, as in the 15th verse, the *perishing* of the righteous is mentioned, and ver. 16 and 17 seem intended to qualify the declaration in that verse, and to show that generally it is only an excessive scrupulosity and indiscreet zeal which cause the destruction of the righteous, and only wickedness kept within due bounds which is attended with prosperity; perhaps the rendering of Gesenius given above, which accords with that of the Eng. Vers., Prof. Lee (*Lex.*), Heiligstedt, and others, is not inappropriate. M. Stuart allows that perishing may be here involved in the being forsaken, or be at least the consequence of it.

VERSE 17.

144. *Be not wicked overmuch.* Of course this no more justifies a *lower* degree of wickedness than the condemnation of *excess* of riot, and abominable idolatries, in 1 Pet. iv. 3, 4, justifies *any* kind of rioting or idolatry. Aristotle well says that vices are altogether *extremes* (*Ethics*, Bk. II. ch. v. p. 70. Brewer's Edit.). כָּבֵל, see ii. 19. Here folly, like wisdom in the former verse, has reference to conduct. All folly has the nature of sin, but those who go to excess in wickedness are fools in the fullest sense of the term, and may cut short their days. בְּלֹא עֵתָךְ *before thy time*, lit., in thy not time, conf. Job xv. 32; xxii. 16. The wicked often come to a premature end by presumptuous sins; Ps. lv. 23; "bloody and deceitful men shall not live out half their days."

VERSE 18.

145. *Render, It is good that thou lay hold on this* (*i.e.*, the precept about excess

in righteousness), and from that (the precept about excess in wickedness) *withdraw not thy hand, for he that feareth God cometh forth from them all, i.e., from both extremes and their evil results.* מִן is put at the beginning of the second clause, that the contrast with בְּיָה is the stronger. אַל-תִּנַּח, lit., *allow not to rest, i.e., let not go*, Hiph. Imperf. 2 p. m. s. apoc. for תִּנַּח from נָח. The concluding words יֵצֵא אֶת-בָּלָם are rendered by M. Stuart, after Hitzig, “will make his way with both,” *i.e., will make his way in company with both the cautions given, or will take them along with him.* This meaning, however, is not very obvious, and therefore I prefer, with Gesenius, Knobel, Heiligstedt, and others, to consider יֵצֵא, though intrans., as followed by an accus., like the Latin *egredi urbem* (§ 138, 1), see Gen. xliv. 4; Ex. ix. 29, 33; 2 Kings xx. 4; Amos iv. 3. יֵצֵא sometimes denotes escape, as in 1 Sam. xiv. 41, where it is opposed to נִלְכַּד; thus the Arab. Vers. here renders, “incolumis evadet ab omnibus rebus.” בָּלָם = “both of them,” as in ii. 14. With the sentiment conf. viii. 12, “*it shall be well with them that fear God*,” Ps. xxxvii. 23, 24, “*The steps of a good man are ordered by the Lord*,” etc. Note that the piety of Qoheleth is clearly indicated in this clause, as in iv. 17—v. 1-6, and is utterly inconsistent with the scepticism, etc., with which he has been charged.^a

VERSE 19.

146. Qoheleth now returns to the advantages connected with wisdom. In ver. 12 he had called it a defence, but here he speaks of it much more emphatically. הִתְחַכְּמָה; some expositors identify it with the fear of God in ver. 18: thus Desvœux, who makes the art. here demonstrative, “This wisdom,” *i.e., that implied in the fear of God*; but the art., I apprehend, is used here, as in ver. 12, with an abstract noun (§ 109, 3, Rem. 1, c), and wisdom means sagacity, practical wisdom, knowledge regulated by sound judgment, as in ix. 15-18; x. 10, though, of course, such wisdom becomes a source of far greater strength when accompanied with the fear of God. תִּעָזֵז *strengthens* (Aquila, Syr., Vulg., Eng. Vers.). עָזָז is used both actively and passively (Gesen. *Lex.* p. 618). The prep. לְ, the pointing of which

^a Of the above passage (ver. 15-18) other and various explanations have been given; *e.g.,* some regard ver. 16 as the supposed objection of an ungodly man, which is answered by Solomon, ver. 17. Others think that ver. 16, 17 are intended to caution against such a conceit of our own superior righteousness and wisdom, as should lead us to censure, or fancy we could rectify, the (seeming) anomalies of Divine Providence (ver. 15); while ver. 18 declares what is the right course to be pursued with regard to those anomalies. But these interpretations are not without much difficulty, and the one I have given seems to me the most simple, and most in keeping with the context.

denotes the art. (§ 35, Rem. 2), gives to the verb the meaning of *imparting* strength, as קָרָא followed by ל means "gave a name to," Gen. ii. 19. Knobel and Hengstenberg, however, prefer to render, "wisdom is strong for the wise," *i.e.*, proves itself strong for his best interests. מְעַשְׂרָה *more than ten, i.e., than many*; "ten" as a round number expressing completeness, conf. Gen. xxxi. 7, "ten times," *i.e.*, very often: the fem. numeral stands in apposition to the masc. noun following, and is used as a coll. noun (§ 97). שְׂלִיטִים *chieftains*, including by implication the forces which they lead (Hitzig and M. Stuart): the pl. m. is found here only, but the m. sing. שְׂלִיט occurs viii. 8; x. 5; Gen. xlii. 6; Dan. v. 29 (in ii. 15, שְׂלִיטָא); the simple meaning is "a man of authority," rt. שָׁלַט to rule over, whence in Arabic is derived the word Sultan.^a הֵיוּ *are*, the Perf. used as a Pres. (§ 126, 3). Conf. with the sentiment in this verse ix. 15-17; Prov. xxi. 22; xxiv. 5.

VERSE 20.

147. כִּי *For*, Eng. Vers., so the LXX., Syr., Vulg., and Arab.; it seems to indicate that wisdom may be a better protection even than righteousness, for there is no righteous man who does not sometimes sin, and therefore incur danger (so Hitzig and M. Stuart); conf. ver. 6, where in like manner כִּי at the beginning gives a reason for the declaration in the foregoing verse. Holden, on the supposition that wisdom in ver. 19 is identical with righteousness, renders כִּי "although," and regards ver. 20 as qualifying the statement in ver. 19. Others, as Heiligstedt and Knobel, think that ver. 20 begins a new subject, *viz.*, that of being indulgent to the faults of others, since none, not even the best, are perfect: hence they render כִּי "Truly," or "Because" (Knobel), and connect ver. 20 with ver. 21, which cautions against listening to evil reports; but to this connection גם *also*, at the beginning of ver. 21, seems opposed. With the sentiment conf. 1 Kings viii. 46; Prov. xx. 9; 1 John i. 8; and see, for instances of good men falling, the histories of Abraham, David, Solomon, Peter, etc.

VERSE 21.

148. גם *Also* (Eng. Vers.), "Moreover" (M. Stuart). It seems to indicate here transition to another topic, *viz.*, how we should act in reference to one of the commonest of all human ills, *viz.*, evil speaking. יְדַבְּרוּ (men) *say*, כִּי in pause for כִּי, conf. iv. 10, the indetermin. 3rd pers. (§ 137, 3, *b*), conf. δάσουσιν, Luke vi. 38;

^a Parkhurst's *Heb. Lex.* The title was first invented, says Gibbon, for Mahmood or Mahmud, one of the greatest of the Turkish princes. (Vol. x. p. 335.)

συνάγουσιν, John xv. 6; βλέπωσι, Rev. xvi. 15. אַל־תִּתֵּן לְבָבְךָ *give not thy mind, i.e., do not seriously attend to, conf. i. 13.* Saul acted in the spirit of this precept, when, on hearing the taunts of the children of Belial, he “*held his peace*” (lit., was as one deaf), 1 Sam. x. 27; David under similar circumstances was “*as a deaf man, and heard not, as one in whose mouth were no reproofs*” [replies (Perowne)], Ps. xxxviii. 13, 14. אֲשֶׁר *so that, LXX. ὅπως, conf. vi. 12; Deut. xxviii. 27, 35, 51; 2 Kings ix. 37; Mal. iii. 19 (iv. 1, Eng. Vers.).* מְקַלְלֶךָ *reviling thee, Piel Part. with suff. קָלַל in pause (§ 58, 3, b), the first ל with daghesh forte omitted (§ 20, 3, b), from קָלַל to be light, fig. to be diminished, to be worthless, and hence in Piel to treat as light, to declare worthless, to revile, to curse. In Gen. xii. 3, it is distinguished from אָרַר, which denotes judicial cursing on the part of God. (Keil on the Pent.)*

VERSE 22.

149. פְּעָמִים *times, conf. vi. 6, fem. with a masc. form (§ 107, 4), and hence with the fem. adj. רַבּוֹת, conf. שָׁנִים, vi. 3; here it may stand as an absol. accus. of time, or, according to Hitzig and M. Stuart, is = many instances, and is governed by יָדַע; in the latter case אֲשֶׁר = “when,” in the former “that” [quod], conf. וְ, i. 17.^a לְבָבְךָ thy conscience; Vulg., conscientia tua. “The Hebrew language has no precise term for conscience, but the Hebrew writers in the Old Test. generally use either לֵב heart, or רוּחַ spirit: so καρδία is used 1 John iii. 20, 21, and πνεῦμα 1 Cor. ii. 11.” (Bp. Sanderson, *Lectures on Conscience*, Lect. i. § 3, vol. iv. p. 2.)^b אֲחֵרֵי, see v. 1.^c אֲחֵרֵים *others; there is also a fem. plur. אֲחֵרוֹת. This verse indicates an intimate acquaintance with human nature. The argument is that a consciousness of our own faults against others should keep us from being angry at their faults against us, and a recollection of the impotence of our own anger against others should encourage us not to fear theirs. Doubtless this advice, if acted upon, would tend considerably to mitigate the evils of life, to suggest alleviations of which seems (as above stated, note on ver. 1) to be the main design of this chapter.**

^a Our Eng. Vers. is, “For oftentimes also thine own heart knoweth that,” etc. Less fitly the Vulg., Geier, Ramb., Le Clerc, and others connect רַבּוֹת פְּעָמִים with קָלַלְתָּ, e.g., tu crebro maledixisti aliis (Vulg.), though the meaning comes to the same. For יָדַע the LXX. and Aquila seem to have read יָדַע, for they render by πονηρεύεται in the sense of “it will vex.”

^b Perhaps, however, the word כִּמְדַע, x. 20, is equivalent to our term conscience, see note *in loco*.

^c Without ה it occurs five times in כְּתִיב, viz., here, and in 1 Sam. xxiv. 19; Job i. 10; Ps. vi. 4; Neh. ix. 6.

VERSE 23—29. Qoheleth sums up his experience in reference to wisdom and its opposite, folly, intimating that from the latter, even in its most dangerous and subtle form, God affords protection to those who please Him.

VERSE 23.

150. כָּל־זֶה seems to refer to all which he had already said: all his foregoing statements were the result of his own experience and observation. נִסִּיתִי *I have proved*, Piel Perf. of נָסָה, ii. 1. בְּחָכְמָה *by wisdom, i.e., by intelligence or power of insight*. אָמַרְתִּי *I thought* = amartî ^anî b^elibbî, ii. 1; iii. 17, 18. אֲחֻכְמָה *let me become wise*, Qal Imperf. with ה־ cohort. (§ 128, 1), conf. ii. 1: Le Clerc, Döderl., and Rosenm. render “I am wise,” but all the ancient versions and our Eng. Vers. take it as a fut., “I will be, or will become, wise:” so Knobel and Heiligstedt; Symm., ἐπέλαβον σοφὸς γενέσθαι. הִנֵּה *this, viz., the becoming wise, the neuter expressed, as usually, by the fem. Far from me, i.e., though he could attain to some of the practical effects of wisdom, yet its real nature or essence was far beyond his reach; conf. next verse.*

VERSE 24.

151. רָחוּק מֵהִשְׁהִיָּה *That which is far off*, Eng. Vers. So Geier, Van de Palm, Knobel, Hitzig, and M. Stuart. “Rachôq” is put first for emphasis, and the past tense “hayah” denotes that which was and still is, conf. vi. 10. עֲמֹק *deep*; the repetition of the word expresses a superlative, see note i. 6, and the masc. gend. is used in the adjectives for the neuter, the change from the fem. in ver. 23 indicating a more general statement. יִמְצְאֶנּוּ *can find it*; the Imperf. used as a Potential (§ 127, 3, d). נוֹ- verbal suff. with נ demonstr. (§ 58, 4). Conf. what is said of wisdom in the highest sense of the term, Job xxviii. 12, 20; Sir. xxiv. 28, 29; Bar. iii. 15-23, 29-31. In viii. 17 similar language is used in reference to man’s ignorance of the dealings of God’s Providence: see also iii. 11.

VERSE 25.

152. סְבוּתִי, conf. ii. 20. The first three words are rendered by M. Stuart “I turned myself and my purpose was,” but the conjunctive accent under אֲנִי shows that, in the opinion of the Masorites at least, it and libbî ought to be construed together, *I and my mind*; so the LXX., Syr., and Arab.; וְ having the force of *with*, e.g., “I with every effort of my mind;” see Ewald’s *Gram.* § 603, 1 (pub. 1835). Very many Codices, however, have בְּלִבִּי, which may account for the rendering of the Vulg., *animo meo*. The three infinitives, which follow, express earnest and persevering resolve; the last of them being without the prefix לִ seems

to introduce a new clause,^a and the ו before it to be explanatory, “*even* to search out” (M. Stuart). הַשֵּׁבֶן n. m., a word peculiar to this book, and of which many renderings have been given, *e.g.*, LXX., ψῆφος here, but λογισμός ver. 27; ix. 10; Vulg. and Syr., ratio; Eng. Vers., “the reason” (of things); Gesenius, “reason” or “understanding.” Perhaps “intelligence,” or “consideration,” comes nearest to the meaning here, rt. הִשָּׁב to think, to meditate, to devise. Thus M. Stuart says it is another term for wisdom, *viz.*, wisdom excogitating, meditating, and both terms increase the intensity of expression = wisdom in the highest sense. The latter part of the verse is rendered by our Eng. Vers. “*the wickedness of folly, even of foolishness (and) madness:*” but according to this translation the Hebrew should rather have been רָשָׁע הַבָּסֵל, and רָשָׁע have been repeated before הַסִּבְלִית. A better rendering, therefore, is that of M. Stuart, Heiligstedt, and Hengstenberg, “*wickedness as folly, and folly as madness.*” Kesel and sikhlûth, though they differ in form, have the same meaning (Gesen. *Lex.*), and the art. with the latter word merely points to the preceding, and has the force of “*that.*”

By thoroughly investigating human folly, or wickedness, Qoheleth hoped to gain a clearer insight into its opposite, true wisdom, conf. i. 17; ii. 12. In the following verses he declares what he had discovered as the highest instance of folly. The sin to which he specially alludes is termed “folly,” Gen. xxxiv. 7; Deut. xxii. 21; Judg. xx. 6; 2 Sam. xiii. 12.

VERSE 26.

153. מִצָּא, Part. act. of מָצָא, used here with אֲנִי for the finite verb (§ 134, 2, a), conf. iv. 8;^b the usual form of the Part. is מִצֵּא, but this is an instance of the vowels of one cognate rt. being applied to another, מִצָּא as if from מָצָה (§ 75, Rem. vi. 21, a), conf. הָמָא, viii. 12; ix. 18. These are Syriasms, and it is not surprising that a few such forms should occur in this book, seeing that the dominions of Solomon comprised Syria. מָר bitter, adj. m. Parad. VIII., used here as a neuter, conf. ver. 24, followed by the compar. מֶן, *a more bitter (thing) than death*, conf. Prov. v. 4, 5, “*Her end is bitter as wormwood. . . Her feet go down to death,*” etc. הָאִשָּׁה contrac. for הָאִשָּׁה (§ 19, 3). Gesenius (*Lex.*)

^a Sometimes ל before an Infinitive is omitted merely by poetic licence, as, *e.g.*, הִיטִיבִי גִּזְזִי play skilfully, Is. xxiii. 16.

^b Luther, Knobel, Heiligstedt, and M. Stuart render it in the past, “I found,” but perhaps more correctly the Eng. Vers. “I find,” the participle expressing that this was the result he had come to, and which he still held to be the right result.

says that the word is here used with the art. collec. for the female sex, but rather Qoheleth is speaking of those only among them, who endeavour to inveigle men by their arts and blandishments. **אִשְׁרֵיהִיא** *who is* (Hitzig and M. Stuart); the **הִיא** is thought by Durell, Desvœux, and Holden to be emphatic, “herself (is),” but probably it merely stands for the copula, conf. i. 9; vi. 10. The Eng. Vers. joins **אִשְׁרֵיהִיא** with **רֵבָה**, and renders, “whose heart,” but this would require **הִיא** instead of **הִיא**, because **לֵב** is masc., having **לֵבָה** for its fem., whence comes the plur. libboth. (Gesen. *Lex.* on **לֵבָה**, p. 428.)^a **לֵב** is here the accus. of the manner in which (§ 118, 3), and, with the fem. suff. **הָ**, should be rendered, *as to her heart*. **מִצֹּדִים** *snares*, rt. **צִיד** to lie in wait, and hence, to hunt. **הַרְמִים** *nets*, rt. **הָרַם** to shut up, LXX., *σαςῆσαι*, used here metaph. of the blandishments of a woman. **אֲסוּרִים** *bonds*, pl. m. of **אֲסוּר** a bond, rt. **אָסַר** to bind (Gesen.). The hands are so termed because by fondling and embracing they bind, as it were, the paramour. In Cant. vii. 6 the same figure is used in reference to locks of hair. **טוֹב** *pleasing*, see Eng. Vers., or *good*, morally. **יִמְלֹט** *shall be delivered*, lit., shall be made to escape or slip through, Niph. Imperf.; from **מָלַט** to be smooth, slippery, and hence, to slip away, escape: in the pass. sense the same conjug. is used in Ps. xxii. 6; Joel iii. 5 (Heb.); more often, however, it is used reflectively (Gesen. *Lex.*): “shall escape,” Eng. Vers. Joseph is an example of such escape, Gen. xxxix. 9, 12. **הוֹמָא**, see ii. 26. **יִלָּכַד** *shall be taken*, Niph. Imperf., (·) for (·), the accent being retracted because the next word is a monosyllable (§ 29, 3, *b*). Indulgence in other sins renders easier a fall into the particular sin here alluded to. God, in just judgment, often abandons to themselves those whose ways displease Him; conf. Prov. xxii. 14, “*The mouth of a strange woman is a deep pit, he that is abhorred of the Lord shall fall therein.*”

VERSE 27.

154. **רְאֵה** *Consider well*, more forcible than **הִנֵּה** *behold*. **זֶה** *this, viz., what follows in ver. 28*. **אֶמְרָה קִהְלֵת**, see note on i. 1, and conf. for a similar misreading 2 Sam. v. 2; Job xxxviii. 12. **אֶחָת לְאֶחָת** *one to another*;^b **אֶחָת** for

^a Gesenius on the word **לֵב** in his *Lexs.* (1832) (1859) gives the gender as masc.; so Hitzig, and Fuerst (*Concord.*). If, however, according to Lee's *Lex.*, **לֵב** is *comm.*, it might, like many other nouns of comm. gen., have a fem. plur., and the use of **הִיא**, as in our Eng. Vers., would be defensible.

^b Or, as in Eng. Vers., “one by one,” “one after another” (Gesen. *Lex.* (10) p. 29); an adverbial phrase, like **אֶחָד אֶחָד**, Gen. xxxii. 31.

אָהַר f. of אָהָר. The expression is elliptical, “adding” (שָׁם) being understood. לְמַצֹּא, written לְמַצֹּאָ viii. 17, *in order to find*; ל expressing purpose. הַשְׁבִּיחַ, ver. 25, but here the context seems to require the meaning “computation” or “account” (Eng. Vers.); λογισμόν (LXX.); Rechnung (Hitzig), from הָשַׁב to compute or to reckon, which, according to Gesen. *Lex.*, is the primary idea of this verb.

VERSE 28.

155. אֲשֶׁר *What, or That which* (§ 123, 2). Evidently the word refers to what follows, and after מַצְאֵתִי must be mentally supplied “is this.” עוֹד-בִּקְשָׁה *hath hitherto sought*. The verb is in Piel, but without a daghesh in ק (§ 52, 1, 3rd par. b.). When this omission occurs in Piel, it is for the sake of rapidity of utterance, like the use of the apostrophe in English, *e.g.*, “judg’d” for “judged.” נַפְשִׁי = *my inner self*, and therefore a stronger term than אֲנִי. אָדָם has here the meaning which אִישׁ frequently has, *viz.*, a man emphatically, one worthy of the name;” conf. *ἄνθρωπος* for *άνήρ*, Hom. *Il.* xix. 221; *Od.* xx. 49, *homo* for *vir*, Plaut. *Cistell.* iv. 2, 57, *mi homo, et mea mulier, vos saluto*. So אִשָּׁה in this verse means a *virtuous* woman, conf. Prov. xviii. 22. Qoheleth’s remarks are not made indiscriminately of all the women of his day, but only of the great majority. It is objected indeed by Knobel that Solomon who had been so passionately devoted to women, would not, if the author of this book, have described them as he here does; but this objection ignores the fact that he wrote this book after his repentance, and is here acknowledging his own bitter experience. אֵלֶּה put for an indef. number, as in Ex. xx. 6; xxxiv. 7; Job ix. 3, and affirmed first of men and then of women. Some (as Mendlessohn) suppose that in reference to these latter the term denotes Solomon’s 700 wives^b and 300 concubines, 1 Kings xi. 3, but if taken indef. of men, it would seem to be also of women. In the East still, wherever Christianity has not penetrated, the condition and character of women are degraded.

VERSE 29.

156. לְבַד *Only*, conf. Is. xxvi. 13 (Gesen. *Lex.*), compound of לְ and בַּד separation, put first in the sentence for emphasis. Preston (*Comment. in Eccles.*) says it here stands for לְבַד מֵאֲשֶׁר “besides,” and that the אֲשֶׁר is omitted on account of the next one in this verse, but surely this is a gratuitous assumption on his part.

^a That the words אָדָם and אִישׁ are sometimes interchanged see Ps. cv. 14 with 1 Chron. xvi. 21.

^b The multiplication of wives by the king was forbidden by the Jewish law, Deut. xvii. 16, 17.

Though the word “only” seems to contradict ver. 27, 28, where Qoheleth says he had found something, yet it may merely imply the more absolute certainty of what he here next states. So Heiligstedt, “hoc tantummodo, ut præ ceteris maxime certum, cognovi.” **וְאֵהֱיָהּ** united by Maqqeph into one word nearly corresponds to the demonst. pron. *τούτοις*, or *τούτῃ*, hocce, and French *ceci*, English “this here” (Preston). **אֲשֶׁר** *that*, conj.; **עָשָׂה** *made*, or *had made*, better than Eng. Vers. “hath made.” **אֶת־הָאָדָם** *man*, generically, *i.e.*, mankind, regarded as in the loins of their first parents, as Levi was in the loins of Abraham, Heb. vii. 8, 9. **יָשָׁר** *upright*, *i.e.*, righteous. The statement in this clause confirms Gen. i. 26, 27 with Eph. iv. 24. **הֵמָּה** *they*, *i.e.*, mankind. **בִּקְשֵׁוֹ**, the Perf. expresses continuance, as in iii. 11, “have sought out, and continue to seek out.” **הַשְּׂבָנוֹת** *devices*, pl. with a fem. term., but of the masc. gend. (§ 87, 4), derived by Lee from **הַשְּׂבָן**, n. m., see ver. 25, daghesh euphonic being inserted to give a clearer enunciation to the preceding syllable, otherwise in plurals of this form daghesh is not found, see, *e.g.* **וְזִכְרֹנֹת**, Esth. vi. 1; **הַיְּלִינוֹת**, Job iv. 13. On the other hand, Gesenius derives it from **הַשְּׂבָן**, and considers the daghesh as belonging to the proper form of the word. The plur. form only is used, and occurs in but one other place, *viz.*, 2 Chron. xxvi. 15, where it means “warlike engines.” Here devices mean “sinful devices,” as is evident from the term being opposed to **יָשָׁר**. Mendlessohn understands it of human arts and inventions, which came in after the fall (Gen. iv.), and having given rise to mutual envy and jealousy and covetousness of wealth and rank, have proved the occasion of many sins. The term, however, may be applied generally to all the methods and devices of man to secure happiness for himself in this life apart from God. Hence we learn that sin originates from man himself, not from any arrangements of the Divine Providence. Man is a rational agent with an unfettered will. This verse, therefore, refutes the charge of Fatalism made against Qoheleth.

CHAPTER VIII.

VERSE 1.

157. Qoheleth having said, vii. 25, that it was his object to search out wisdom, as well as folly, and having stated, ver. 26, 27, his experience in reference to the latter, now returns to the former, and proceeds to give further illustrations of its value. In ver. 1 he seems to pass a general eulogium on wisdom. **בְּהִתְחַכֵּם**

like the wise man; the art. is emphatic (§ 109, 2), and here remains, as often, after **כִּי**, i.e., **כִּי־** is written instead of **כִּי** (§ 35, 2, Rem. 2), conf. Ezek. xl. 25; so after **לִי**, Ezek. xlvii. 22; 2 Chron. x. 7; Neh. xii. 38; after **בִּי**, Neh. ix. 19. Though this punctuation is found in the later books, it is not confined to them, see, e.g., **כִּי־יִוִם** Gen. xxxix. 11. Munakh is put after the art. in place of Methegh, as in ii. 20. The affirmative interrog. has a negative sense (§ 153, 2, 2nd par.), conf. vii. 13; Ps. xix. 13; lix. 8. **יִוְרַע**, written **יִרַע** ver. 7, Qal Part.: some, as Knobel, supply **כִּי** before it from the preceding **כִּי־הִחֲכַם**, but rather, the Part. is here used, as often in this book, for the finite verb. **פִּשֶׁר** the explanation [of]. This word is found here only in Hebrew, and is the same as the Chaldee **פִּשֶׁר**, Dan. ii. 4. Similar to it is **פִּתְרִי**, Gen. xl. 16, used only of dreams. **דְּבַר** a thing (Eng. Vers.), a word, or saying (LXX., Syr., Vulg.). The meaning, I apprehend, is, who, like the wise man, can explain what is difficult and abstruse? **תִּתְאִיר** makes to shine, i.e., renders serene and cheerful: see a like mode of expression in Ps. lxxx. 4 [3, Eng. Vers.], 8 [7, Eng. Vers.]; civ. 15; Prov. xvi. 15. **עֹז** strength, vii. 19, but here probably taken in a bad sense, *impudence, harshness, or arrogance* (Gesenius, Rosenmüller, De Wette), *boldness* (Eng. Vers.). So the adjec. **עֹז** is used, e.g., **עֹז־פָּנִים** hard of face, i.e., impudent, shameless (Gesen.), or fierce, Deut. xxviii. 50; Dan. viii. 23. Heiligstedt indeed says that **עֹז** is never used in a bad sense, but the fact that the adjec. is thus used warrants a like use of the noun here. **יִשְׁנָא** is changed, Pual Imperf. for **יִשְׁנֶה**, see vii. 26 (if **נ** were itself the last letter of the rt., then in Pual the word here would be **יִשְׁנָא**), conf. Lament. iv. 1, **יִשְׁנָא** for **יִשְׁנֶה**, from **שָׁנָה** to repeat, also intrans. “to be changed,” in Piel “to change,” and therefore in Pual “to be changed.”^a Another rendering is “the confidence, or boldness, of his face [the splendour, i.e., cheerfulness, of his face (Heiligstedt)] will be doubled:” but though in Niphal **שָׁנָה** means “to be repeated” (a dream), Gen. xli. 32, in Pual (which occurs here only) it has not that signification, see Gesen. *Lex.* Hitzig, and, after him, M. Stuart, alter the pointing to **יִשְׁנֶה** Piel Imperf., and taking **עֹז** as the nom., and **פָּנָיו** as the accus., render, *haughtiness disfigureth his face*, conf. Job xiv. 20, but, according to the accentuation of the Hebrew text, **עֹז** is in construction with **פָּנָיו**, and there does not appear any authority for changing the pointing of the verb. The LXX. must have read **יִשְׁנָא** Niph. Imperf. of **שָׁנָה**, for it renders by *μισθίθῃσεται*,

^a See Gesenius' *Lex.* p. 839, 840.

conf. the Syr. and Arab.^a On the whole, I am inclined to the opinion that the meaning of the clause is, that by wisdom a man's countenance, if harsh and disconsolate, is rendered serene and bright. The same effect on the countenance is attributed also to the *heart*, Ecclesiasticus xiii. 25, "*The heart of a man changeth his countenance, whether it be for good or evil,*" etc.

VERSE 2.

158. Precepts of wisdom are given (ver. 2-13) showing that obedience to the laws of God and man will generally be advantageous, as, on the other hand, punishment will overtake wickedness even when committed by a ruler. אֲנִי, emphatic, there is an ellipsis of אֶמְרָתִי or אֶמֶר,^b conf. Is. v. 9. פִּי-מֶלֶךְ the *commandment of the king*, conf. Ex. xxxviii. 21. There appears no sufficient reason for thinking that the king referred to in this verse is *Jehovah*, though Jerome, and the Chald. Paraph., and Holden take that view. The duty of obeying rulers is often inculcated in Holy Scripture, see Prov. xxiv. 21; Rom. xiii. 1-7; Tit. iii. 1; 1 Pet. ii. 13-17, though, of course, all that is said in this chapter of the wisdom of such obedience admits of a further and spiritual application to that greater obedience, which we owe to Him, who is Supreme over all, and who can eternally reward, or eternally punish, us. Before עַל the ו is inserted by way of explanation, and may be rendered *even*, or, as Eng. Vers., "*and that,*" conf. Latin *idque, et quidem* (Gesen. *Lex. (c)* p. 234). עַל דְּבַרְתָּ on *account of*, conf. iii. 18. Note that the prep. עַל (which is in fact a noun in construction) has here a disjunctive accent, and so also דְּבַרְתָּ. This is sometimes the case when several nouns succeed one another, each in construction with the following one: see a parallel instance in the last clause of Numb. iii. 32, and Lee's *Heb. Gram.* Art. 247, 14. Wrongly therefore does Mendlessohn, and, after him, Preston, on account of the accent, take עַל here as = מוֹשֵׁל, and render, "let a person in authority (observe) the subject matter of the oath of God." שְׁבוּעָתָא n. f. constr., rt. שֶׁבַע seven, an oath being confirmed by seven witnesses,

^a LXX., καὶ ἀναδὲς προσώπῳ αὐτοῦ μισηθήσεται. So Parkhurst: "but he who is strong, i.e., impudent, with his face, shall be hated."

^b So Aben Ezra, Grotius, Geier, Le Clerc, Rosenm., Knobel, Heiligstedt, and others. The Vulg. seems, without authority, to have read שְׁמִיר instead of the Imper. שָׁמֵר, for it renders, "I keep the commandment of the king:" so Hitzig and M. Stuart; and, strangely enough, on the ground of this erroneous reading it has been argued that Solomon, who was a king himself, and obeyed no monarch upon earth, could not have given this advice, and therefore was not the author of this book. (See Huet, *Demonst. Evangel.* prop. iv. p. 248.)

or pledges, Gen. xxi. 28-30. Here the oath of God means that God was named and called to witness in the oath.^a Hence obedience to the ruler was a matter of conscience, or of duty to God, whose vicegerent he was. Conf. Rom. xiii. 5, "*Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.*"

VERSE 3.

159. אַל-תִּבְהַל... תֵּלֶךְ *Go not hastily out of his presence.* The first verb has the force of an adverb (§ 142, 3, *b*); see in iv. 1 a similar construction, only with י between the two verbs. The usual meaning of בָּהַל in the passive is "to be confounded," or "to be disturbed," e.g., Gen. xlv. 3, "*they were disturbed* (נִבְהַלּוּ) *at his presence,*" but as perturbation is connected with haste, it hence gets the meaning of "hasten," as here and in Prov. xxviii. 22, with a reflexive sense. We need not suppose that actual revolt is meant, but any abruptness in quitting the king's presence, to stand before whom was a mark of obedient readiness, 1 Kings x. 8. אַל... רַע *stand not in an evil thing* (Eng. Vers.); Vulg., *neque permanes in opere malo*; Syr., *neque persistus in re mala, i.e., persist not in wrong doing.* So Geier, Gesenius, and Rosenmüller; but LXX., μὴ στήσ ἐν λόγῳ πονηρᾷ, which may mean either "remain not obstinately before the king on account of a reproachful word" [i.e., to expostulate with him] (Heiligstedt), or, "delay not in regard to a grievous command, hesitate not to obey it" (M. Stuart). עָמַד has the force of to stand still or to delay, Josh. x. 13; 1 Sam. xx. 38. The rendering of the Vulg., etc., seems to me the simplest, and עָמַד is used in the sense of to persist or to persevere, Is. xlvii. 12; 2 Kings xxiii. 3. In the last clause, *for all which he desireth he doeth*, a power is ascribed to a king like to that ascribed to God, Jonah i. 14; Job xxiii. 13. The reference of course is to despotic power.^b

^a It is true that no express mention of any such oath on the part of the Israelites to obey their king is mentioned in the Old Test., but it is clearly implied in the covenant made between Solomon and his people, 2 Kings xi. 17, conf. 2 Sam. v. 3. The violation of such an oath of fealty, even when made to a heathen prince, was threatened by God with the severest punishment; see the case of Zedekiah who rebelled against the king of Babylon, who had "made him swear by God" (2 Chron. xxxvi. 13), Ezek. xvii. 12-21.

^b History furnishes many instances of the *abuse* of such power. Thus of Valentinian, though otherwise an illustrious prince, it is recorded, "In the government of his household, or of his empire, slight or even imaginary offences, a hasty word, a casual omission, and involuntary delay, were chastised by a sentence of immediate death. The expressions which issued the most readily from the mouth of the Emperor of the West were, 'Strike off his head;' 'burn him alive;' 'let him be beaten with clubs till he expires;' and his most favoured ministers soon understood that by a rash attempt to dispute, or suspend, the execution of his sanguinary commands, they might involve themselves in the guilt of disobedience." Gibbon, Vol. iv. ch. xxv. p. 257.

VERSE 4.

160. Some [*e.g.*, Preston, Heiligstedt] render the first clause, "Inasmuch as the word of a king is powerful:" with the sense here given to **בְּאִשָּׁר** conf. Gen. xxxix. 9, 23; and **בִּשְׂרָא** Qoh. ii. 16; but the Eng. Vers. "where" is authorised by Judg. v. 27; xvii. 9; Ruth i. 17: and **שְׁלֹטָן**, which Gesenius (*Lex.*), Preston, and Heiligstedt render as an adjec. is more properly construed as a noun = power (Lee's *Lex.*), or with an intensive sense, "summa potestas" (Simonis *Arc. Form.*);^a it is found here and in ver. 8 only, rt. **שְׁלֹט**, ii. 19. **דְּבַר** = *commandment*, conf. Ex. xxxiv. 28; Josh. i. 13; 1 Sam. xvii. 29. With the challenge at the end of the verse conf. Job xxxiv. 18, "*Is it fit to say to a king, Thou art wicked? and to princes, Ye are ungodly?*" A wise and faithful counsellor will, however, remonstrate, when occasion requires, as Joab did with David, 2 Sam. xxiv. 3.

VERSE 5.

161. The first clause of this verse may mean, He who keeps the commandment (of the king) will take no part in any act of rebellion. **יָדַע** will know, or occupy himself with (Knobel): but perhaps better Eng. Vers., "shall feel no evil thing," *i.e.*, shall not know it by experience: Vulg., *experietur*: so Syr. and Gesen. *Lex.* (2) p. 333. With the sentiment according to this latter meaning conf. Rom. xiii. 3, "*Wilt thou not be afraid of the power? do that which is good, and thou shalt have praise of the same;*" where doing good has reference not to good conduct in the widest sense of the term, but to obedience to those in authority, and answers therefore strictly to what Solomon here calls keeping the commandment: see Bp. Sherlock, Vol. iii. Disc. lxii. p. 228. On the meaning of *v'eth ûmishpat* in the second clause commentators widely differ. According to Michaelis, Bauer, Hengstenberg, M. Stuart, Bp. Wordsworth, etc., the words refer to a time (season, iii. 1) when God shall see fit to judge, LXX., *καὶρὸν κρίσεως*; but according to others (Cor. a Lap., Poole, Bp. Patrick, Holden, etc.) to the proper mode of doing or saying a thing, *le moyen qu'on doit tenir*, for the term *mishpat* often denotes what is right or just, and also manner,^b custom, etc. [see *Lex.*]. The rendering of the Vulg. is *tempus et responsionem* [a just and favourable time for answering (Cor. a Lap.)]; Syr., *tempus ac rationem*; Arab., *opportunitatem sapientiæ*. Thus the meaning may be that a wise man knows both the proper season, and manner of saying and doing a thing: see an example of such wise discretion in Esther's con-

^a Vulg., *potestate plena est*.

^b Symmachus's version, as given in the Roman edition, is *τρόςος*.

duct to Ahasuerus, Esth. v. 1-8. Knobel approves of the Vulgate's rendering, but himself translates by *Zeit und Richt*, which he explains by *Zeit und Gelegenheit*, "time and occasion," *i.e.*, a wise man awaits a favourable season for a change in the Government, but does not attempt to force on such a change by his own efforts: he depends on time and circumstances. On the whole, I am inclined to think that as מִשְׁפָּט elsewhere in this book means judgment, in the sense of judicial inquiry, that meaning is best retained here: see v. 7; xi. 9; xii. 14.

VERSES 6, 7.

162. Of the translation of these verses in our Eng. Vers., *viz.*, "*Because to every purpose there is time and judgment, therefore^a the misery of man (is) great upon him. For he knoweth not that which shall be, for who can tell him when it shall be?*" the meaning, according to Bp. Patrick and Poole, is that because men in general, owing to a want of foresight, are not wise enough to discern and choose the fittest opportunity and manner of doing a thing, therefore they are subject to great misfortunes. But ver. 6 is, perhaps, better rendered, "*For to every matter there is a season and judgment, because the wickedness (רָעָה) of man (is) great upon him,*"^b which, according to the second interpretation of מִשְׁפָּט given in note on ver. 5 may mean, it is important to choose the proper season and manner of doing a thing, because the best schemes may be thwarted by the wickedness of others, and also (ver. 7) by circumstances which may be beyond human foresight. If, however, מִשְׁפָּט, as I rather think, signifies here the judgment of God, then ver. 6 denotes that such judgment will certainly take place by reason of the great wickedness of man; and the following verse, "For no one," etc., intimates that there can be no avoidance of it, for when it will come, no one can tell. הַכֶּיֶן *matter*, or *undertaking*, conf. iii. 1. רָבָה עָלָיו (is) *great upon him, i.e.*, presses heavily upon him, conf. vi. 1; Is. xxiv. 20, "her iniquity lieth heavy upon her [כָּבֵד עָלֶיהָ]." Piscator, Knobel, Heiligstedt, and others render בְּאִשֶּׁר, ver. 7, *how*; LXX., καθώς [no one knoweth what shall take place, for who shall tell him how the future shall be?], but in two of the three other places where the word occurs in this book, *viz.*, in iv. 17; v. 3, it means *when*, and so frequently elsewhere in Scripture; see Gesen. *Lex.* (3) p. 380.

VERSE 8.

163. The object of this verse apparently is to show the unprofitableness and

^a הֵן apodotic, "then" or "therefore," conf. vi. 8; 1 Sam. ii. 21.

^b This rendering is given in the Annotated Paragraph Bible.

danger of wickedness, and probably, as Bp. Patrick thinks, it may be intended as a caution to princes not to abuse their authority. שְׁלִיט *having power*, conf. vii. 19. בְּרוּחַ *over the wind*, Syr. and Arab.; so Döderlein, Dathe, Schmidt, Hitzig, M. Stuart, and others; conf. xi. 5; Prov. xxx. 4; John iii. 8: Eng. Vers., *over the spirit*, as in xii. 7; LXX., ἐν πνεύματι. If the immaterial spirit is referred to, the meaning is, that no one can retain it in the body, when the time for its departure has arrived; but as this is implied in the next clause, viz., *there is to man no dominion over the day of death*, the translation “wind” is, I think, preferable. כָּלוּז *to restrain*, prim. to close, to shut up. שְׁלָטוֹן, conf. ver. 4. מְשַׁלְּחָה *a sending away, or discharge*, LXX., ἀποστολή; Syr., evasio; Arab., emissio; f. of מְשַׁלֵּחַ (§ 84, 14), rt. שָׁלַח to send. In the fem. it is found here and in Ps. lxxviii. 49 only. בְּמִלְחָמָה, conf. iii. 8. If the reference is to the war between life and death, then the art. has the force of a demonstrative pron. (as ἡ sometimes has in the New Test., e.g., τὴν ἐπιστολήν *this letter*, Rom. xvi. 22; ἡ πεισμονή *this persuasion*, Gal. v. 8), “in (that) war,” Eng. Vers.; or the clause may be rendered, “*and there is no (certain) release in war*,” so that אֵין מְשַׁלְּחָה will refer to no release from captivity, or no exemption from warfare if of the requisite military age, see Numb. i. 3, xxvi. 2, and מִלְחָמָה has the art. (taken by the prep. before it), being used in an abstract sense (§ 109, 3, Rem. 1, c). In the last clause וְ implies comparison, conf. vii. 1; render, “*and so wickedness will not deliver its possessor*,” i.e., him who commits it. בְּעֵלָיו, see v. 10. Thus the figures employed in the preceding clauses are intended to illustrate the truth that punishment will certainly overtake the evil doer.

VERSE 9—13. The consequence of wickedness in the case of rulers in particular is further shown.

VERSE 9.

164. אֶת-כָּל-זֶה, i.e., either all the things above mentioned in regard to rulers (ver. 2-4), or that which he now proceeds to mention. נָתַן *I applied*, conf. i. 13, 17, Inf. absol. used as a definite verb in the Perf. tense (§ 131, 4, b), conf. ix. 11; Jer. xiv. 5. עַתָּה אֲשֶׁר *there is a time when*; subau. יֵשׁ. לְרַע לוֹ *for to his own hurt*, conf. v. 12; † reflexive (§ 124, 1, b), so Symm., Arab., Vulg., and Eng. Vers.;^a less suitably the LXX., Syr., Targum, Luther, and others make it refer to the party governed.

^a This rendering is followed by Seb. Schmidt, Le Clerc, Grotius, Rambach, Umbreit, Hitzig, and M. Stuart.

VERSE 10.

165. **בִּיָּן** *so*, or *then*, compound. of **בִּי** and **יָן**, lit. “in the so,” or “in such a condition” (Gesen. *Lex.*), found elsewhere in Esther iv. 16 only, but frequently in the Targums.^a It here refers to ver. 9, “*And so*,” *viz.*, whilst I gave my attention to every deed, etc. Qoheleth seems in this verse to state one consequence of wickedness on the part of rulers, *viz.*, that they are removed by death and their name consigned to oblivion. **רָשָׁעִים**, not the wicked^b generally, but the unjust rulers alluded to, ver. 9, under the expression “one man ruleth.” So Poole, Bp. Patrick, Geier, Rosenmüller, and others. **קָבְרִים** Part. pass. of **קָבַר** to bury, ו written defect. (§ 8, 4). The term here does not imply honourable burial or the reverse, but expresses simply the fact of burial. **וּבָאוּ . . . יְהִלְכוּ**. The exact meaning to be assigned to these verbs is doubtful; our Eng. Vers. renders, “*who had come and gone from the place of the holy*,” where ו (§ 104, 2, *d*) has the force of the rel. “who,” conf. vi. 12, and the ו before **מִמְקוֹם** is Vav consec. (§ 129), bringing the latter verb into the same tense as the former; also, the passage is supposed by Poole, Bp. Patrick, Holden, and others to allude to the administration of public justice and government, which is sometimes signified by the phrase “coming in and going out,” Numb. xxvii. 17; Deut. xxxi. 2; and “the place of the holy” is thought to denote the place of judicature, because in God’s name and stead judges act, conf. Ps. lxxxii. 1; Deut. i. 17; 2 Chron. xix. 6.^c God is called **קָדוֹשׁ** “The Holy One,” Job vi. 10; Is. xl. 25; Hab. iii. 3.^d Another translation is that of M. Stuart, “And then I saw the wicked buried, for they had departed, even from a holy place did they go away.” Though the verb **בּוֹא** generally means “to enter in,” it sometimes means “to depart,” see Gesen. *Lex.* No. (3) p. 107; it is used of the setting of the sun, as, *e.g.*, in i. 5, and of going to one’s fathers, Gen. xv. 15. Here, therefore, it may, says M. Stuart, refer to death, and be rendered “they had

^a Yet, though a rare conjunction in Hebrew, “there is no principle,” says Dr. Pusey, “on which **בִּיָּן** should be thought to be late, being formed in the same way as **עַל־כֵּן, לָכֵן**. It has a meaning, which there was not often occasion to express in the simple construction of Hebrew—it being thus.’ In Esther it occurs in conversation.” (*Lectures on Daniel*, p. 325.)

^b The Hebrew word appears always to denote utterly ungodly men, see, *e.g.*, the Psalms passim.

^c “The Place of Justice is a hallowed place.” (Lord Bacon’s *Essays*, No. lvi.)

^d Less suitably, as it appears to me, Mendlesohn takes **קָדוֹשׁ** to refer to “an earthly king,” and therefore, when governed by **מִקְדָּשׁ**, to the throne: Preston, *the place of the holy man, i.e.*, the place of dignity and trust, where a man should act justly, and holily; Jerome and Cor. a Lapid., the *Temple*, for which the more appropriate term would be **הַמִּקְדָּשׁ**.

gone," Pluperf. (§ 126, 2), and יִהְיֶה (in pause) may have an intensive sense, as Piel often has (§ 52, 2), and may mean "did pass away," *i.e.*, were removed by death. ׀ before בָּאֵי = "for," or "because" (§ 155, 1, c): קָדוֹשׁ seems regarded as a neuter, governed by מְקוֹם "place of holy," *i.e.*, holy place, conf. אִשֶּׁת רָע "woman of evil," *i.e.*, wicked woman, Prov. vi. 24; Ewald's *Gram.* § 500,^a (pub. 1835), the allusion is thought to be to Jerusalem, the holy city (τὴν ἁγίαν πόλιν, Matt. xxvii. 53), and to which also הָעִיר in the last clause will then refer. It would be an aggravation of the punishment of wicked rulers that the place, whence they were removed, was the holy city, where they had lived, and misused their authority (M. Stuart). But this interpretation is grounded on an hypothesis I cannot admit, *viz.*, that this book was written in the times of the Persian kings, when Judæa and its capital were subject to oppressive governors. See Intro. to Stuart's *Comment.* § 5, p. 95. וַיִּשְׁתָּכְחוּ and they were forgotten, for וַיִּתְּשְׁכְּחוּ by transp. (§ 19, 5), Hithpael Imperf., used here for Niphal or the Pass. (§ 54, 3, d). The LXX. render by ἐπηρέθησαν, as though they had read here וַיִּשְׁתָּכְחוּ from שָׂכַח to praise, Vulg. laudabantur, so Arab. and Hieron., which reading is found in six MSS. of Kennicott, and seventeen of De Rossi; that of the Masorites, however, is the one generally received, and seems demanded by the context; conf. Prov. x. 7, "the name of the wicked shall rot." אִשֶּׁר where, for אִשֶּׁר שָׁם (§ 123, 1, and *Lex.* (B) (6). בְּנֶעֱשִׂי they had so done, *i.e.*, had gone to and fro in pomp to the place of judicature (Bp. Patrick, Poole), or had wickedly ruled (M. Stuart), as implied in ver. 9. Some (as Mendlessohn, Knobel, Hitzig) translate בֵּן "right," as in 2 Kings vii. 9; Numb. xxvii. 7, and make this latter part of the verse refer to the righteous in contrast to the wicked spoken of in the former part, and whose honourable burial is supposed to be described; but the junction of בֵּן to נֶעֱשִׂי by Maqqeph shows that in the opinion of the Masorites it must here stand for the particle *so*,^b and the application of the last part of the verse to the righteous would, as Bp. Patrick remarks, be contrary to the design of Solomon in this place. The LXX., Syr., Chald., Arab., and Eng. Vers. understand the verse of the wicked only. הִנֵּה this, *i.e.*, this oblivion, with which after death the name and memory of the wicked are covered.

^a I should, however, prefer to render רָע (in pause for רָע) as a noun in the genitive, "a woman of wickedness," *i.e.*, a wicked woman, conf. Qoh. i. 8.

^b In 2 Kings vii. 9; Ex. x. 29; Numb. xxvii. 7; xxxvi. 5, where the word signifies "right" (or "rightly"), we do not find it connected by a Maqqeph with the governing verb.

VERSE 11.

166. אֲשֶׁר *Because*, conf. vi. 12. פְּתָגִם *sentence*, or *decree*, found here, and in Esther i. 20 only, but often in Chaldee, see Dan. iii. 16; iv. 14; Ezra iv. 17; v. 7, 11; vi. 11. Probably of Pers. or Arab. origin, though it may have been extant in the ancient Hebrew. According to Rosenmüller, Ewald, and Heiligstedt it is a fem. noun, and the pred. נִעְשָׂה is the Niph. Part. f. preceded by אֵין (§ 152, 1). On the other hand, Gesenius, Lee, Knobel, and M. Stuart consider it masc., as it evidently appears to be in Esther i. 20, *e.g.*, וְנִשְׁמַע פְּתָגִם “and the decree was heard.” According to this view either נִעְשָׂה must be the Niph. Perf. with אֵין instead of לָא, an anomalous construction, but occurring, according to Gesenius, in Jer. xxxviii. 5; Job xxxv. 15 (Gesen. *Lex.* p. 39),^a or the right pointing is נִעְשָׂה. M. Stuart, who adopts this latter reading, would also remove the pause accent from the last syllable of פְּתָגִם, and point the word פְּתָגִם, so as to be in construction with the following noun, *e.g.*, “a sentence of (*i.e.*, against) a work;” no such change, however, is required, if we regard מַעְשָׂה as the accus. in reference to which (§ 118, 3), and render, “*Because sentence in respect to a work of evil is not executed speedily.*” With עָשָׂה in the sense of to execute conf. לַעֲשׂוֹת “to execute counsel,” Is. xxx. 1 (Gesen. *Lex.* (2) (l) p. 658). הִרְעָה, art. before an abstract noun (§ 109, Rem. 1, c). מְהֵרָה, see note iv. 12. מְלֵא a Part. adjec.; with the expression “*the heart . . . is full*,” *i.e.*, fully set (Eng. Vers.), conf. Esth. vii. 5, “*whose heart hath filled him to do so*” (Marg. reading); Acts v. 3, “*why hath Satan filled*,” etc. רָע in pause for רָע, used here as a neuter noun, = τὸ κακόν. This verse, though expressed generally, may have an especial reference to unjust rulers. In its wider application it may be illustrated by the conduct of the cities of the plain, and of the antediluvian world, Luke xvii. 26-29, and by that of all hardened sinners.

VERSE 12.

167. אֲשֶׁר *Although*, a signification it rarely has. Gesen. *Lex.* (B) (4). הָמָא *a sinner*, the vowel *a* belongs to a rt. which has ה for the last radical, conf. vii. 26; ix. 18. עָשָׂה *doeth*, Qal Part., used for the finite verb in the Pres. (§ 134, 2, a), and governing an accus. after it (§ 135). מֵאֵת constr. of מֵאֵה, but here used as an adverb (Gesen. *Lex.* (2) p. 444); Vulg. centies; hence there is no need, with Jarchi, to supply שָׁנָה, or, with Aben Ezra, פְּעָמִים. מֵאֲרִיךְ, subau. יָמִים, as in vii. 15; we have the full expression in ver. 13; the nominative is הָמָא. לִי *for*

^a Both these instances I consider doubtful.

himself, a dat. commodi, conf. לִי, ii. 4, לָהֶם, Amos ix. 1, and in Greek Test., Rom. xiv. 7; 2 Cor. v. 13. כִּי *yet*, Gesen. *Lex.* (6) (c). אֱמֶת *truly*, qualifying the Part. יוֹדֵעַ, to which it is joined by Maqqeph, and making it intensive, e.g., *I certainly know*. יִהְיֶה טוֹב, lit., *there shall be good*, i.e., “it shall be well” (Eng. Vers.), conf. vii. 18; Is. iii. 10. With the phrase *who fear before Him* conf. iii. 14; the repetition of the idea from the former clause gives intensity, and the Imperf., like the Part., expresses continued, habitual, action (§ 127, 2), “those who fear God, who continually fear before Him.” Dean Graves thinks that Solomon here decidedly intimates his belief in a future state (see *Lect.* iv. on the Pent., Part III.), and taken in connection with ver. 14, where he speaks of the righteous and the wicked as not being in *this* life recompensed according to their doings, and chap. ix. 2, where he says that like events occur to all, conf. ii. 15, 16, his words may be so understood. At the same time, the fact that the doctrine of a future state is not in this book brought forward on many occasions, where we might have expected to meet with it as a topic of consolation, accords with the comparatively partial development of that doctrine in the Old Testament. It is in the Gospel that “life and immortality are brought to light,” i.e., illustrated or cleared up.” True that Dean Graves, after Desvœux and Bp. Patrick, asserts that the doctrine of a future retribution is the *great basis*, and leading truth, of the Book of Ecclesiastes, but it seems to me that, if such was the case, we should find that doctrine far more plainly, and more frequently, brought forward in the book. It would not have been mentioned merely incidentally, but have formed a prominent feature of the discourse. Two of the passages adduced by the Dean in support of his view, viz., iii. 17; xi. 9, might be understood to refer to retribution in the present life, and so Knobel and others understand this viii. 12; the only strongly decisive passage is xii. 14.

VERSE 13.

168. לֹא-יִאָרֶךְ *shall not prolong*, Hiph. Imperf., conf. the warning in vii. 17. כַּצֶּלֶל, see vi. 12; our Eng. Vers. renders “(which are) as a shadow,” regarding it as a general statement of the brevity of life: Holden, “(which shall be) as a shadow,” i.e., the sinner’s days shall be short and fleeting, though they may appear to be prolonged. אֲשֶׁר in the last clause is a conjunc. = *because* (Eng. Vers.); Dathe, Hitzig, and M. Stuart take it as a relative, and render, “as a shadow is he who

^a φωτίζειν (2 Tim. i. 10) signifies, not to bring to light, but to enlighten, illustrate, or clear up any thing. See Alford’s *Gk. Test.*; and Bp. Sherlock, *Disc.* vi. vol. i. p. 125.

doth not fear God," conf. Vulg., "sed quasi umbra transeant, qui non timent faciem Dei;" but this translation though it yields a good sense is not in accordance with the accentuation, by which **בְּצֵל** is separated from what follows.

VERSE 14.

169. The facts mentioned in this verse form an exception to the foregoing observations, which is frankly acknowledged by Qoheleth, and leads him to urge again the advice that we should thankfully enjoy those comforts of our earthly toil, which God may give to us (ver. 15), and to affirm the inscrutability of the Divine works or ways (ver. 17). In the second clause the first **וְאִשֶּׁר** is a conjunction, and means "that," conf. iii. 22. **וְ** is put, as often, for the verb subst., without distinction of number or tense (Gesen. *Lex.*). **בִּנְיָעַ**, Hiph. Part., *it happens*, lit., touches or reaches, followed by **אֶל**, as in Esth. ix. 26, conf. *ἔφθασεν εἰς*, Rom. ix. 31; Phil. iii. 16; the meaning is that it thus occurs in the course of the Divine Government. **בְּמַעֲשֵׂהָ**, either, *according to the recompense* [of] (as **בְּעֵלָהָ** a work means "wages," Levit. xix. 13; Ps. cxix. 20), or, as in Eng. Vers., *according to the work* [of], i.e., as if the righteous had acted wickedly, and the wicked had acted righteously. The same fact is noticed vii. 15. **אָמַרְתִּי** *I thought*, conf. vii. 23. The term "vanity" does not imply any reflection upon the Divine Providence, but indicates the unsatisfactoriness of the state of things here described.

VERSE 15.

170. **וְשִׁבַּחְתִּי** *Then I praised*, Piel Perf., conf. iv. 2. **אֶת־הַשְּׂמֵחָה**, not *mirth*, as Eng. Vers., but gladness or joy. The word is sometimes used of religious joy, see Neh. xii. 43; 2 Chron. xxiii. 18; xxix. 30. **אֲשֶׁר** *because*, see ver. 11. **תַּחַת הַשָּׁמַיִם** = *in this world*. **אִם** *except*, as in iii. 12. **וְהָיָא** *for this*, see **וְ**, viii. 10. **יִלְוֵנוּ** *shall cleave to him*, Qal Imperf. with suff., and **נָ** demonstr. (§ 58, 4), from **לָוָה** to adhere, with consonant **ו**, conf. i. 15, put for **לָוָה לְוֵ**, conf. ii. 15, LXX., *συμπροσέσται αὐτῷ*; Vulg., *hoc solum secum auferet*; Eng. Vers., "shall abide with him." **בְּ** before **עַמְלֵו** means "for," or "in respect to," conf. ii. 24. **יָמֵי** accus. of time, conf. ii. 16. What Qoheleth here commends is a cheerful, thankful, enjoyment of the comforts God gives; see ii. 24; iii. 12; v. 18; ix. 7. Thus Dathe: "He is not here commending Epicurean pleasure, but he teaches that when man cannot see or alter his own condition, the best thing is to abstain from vain cares, and to content himself with a quiet life, enjoying the good things of God." So Mercier, Cor. a Lap., Bp. Patrick, Scott, and many others.

VERSE 16.

171. פֶּאֱשֶׁר *When*. Poole thinks this verse contains a reason for the recommendation given, ver. 15, *viz.*, that Solomon had diligently studied wherein man's wisdom did consist, and had observed the restlessness of men in other courses, but perhaps it is better to regard the verse as the protasis to ver. 17, *e.g.*, "*When I gave my mind . . . then I saw,*" etc. לָרֵצַת *in order to know, i.e., to learn.* חֲכָמָה = practical wisdom, that derived from a contemplation of the transactions here on earth; hence the following words, "and to see," are = by seeing [*i.e., considering*]. הָעֲנִין (א in place of Methegh, *conf.* viii. 1), some take the term here to mean "the work of God," all the mysteries of God's Providence in the government of this world, as the next verse is supposed to explain it (*see, e.g., Matt. Henry's Commentary*); but elsewhere in this book the term is always used of the business or travail of men, *see* i. 13; ii. 23, 26; iii. 10; iv. 8; v. 2, 13, and we may therefore conclude that it has the same meaning here. The LXX. render it τὸν περισπασμόν; Arab. Vers., operosum negotium. כִּי *for* (Syr. and Eng. Vers.), or *that* (quod, Heiligstedt), and the clause, instead of being parenthetical, as in Eng. Vers., may depend on the preceding לִרְאוֹת, *e.g.*, "to see the business . . . (to see) that even by day and by night one enjoyeth no sleep," etc. Whichever translation of the כִּי is adopted, the reference may be to men in general, as engaged in the עֲנִין mentioned above: so Poole, Holden, and most commentators. Others (*e.g., Seb. Schmidt*), who render the כִּי "for," think that Solomon alludes to himself as unweariedly prosecuting his inquiries: so the Chald., and Arab. Vers. שֵׁנָה is put for emphasis *before* רָאָה which governs it. With the expression, "seeing sleep," *conf.* Terent. *Heautontim.* iii. 1, 82, "*somnum hercle ego hac nocte oculis non vidi meis*;" Cic. *Epist. ad familiar.* vii. 30, "*fuit mirifica vigilantia, qui toto suo consulatione somnum non vidit.*" We have also "seeing death," Ps. lxxxix. 49; and in the New Test., ἰδεῖν θάνατον, Luke ii. 26; Heb. xi. 5.

VERSE 17.

172. † *Then*, apodotic, answering to פֶּאֱשֶׁר, ver. 16. Holden supplies an ellipsis thus, "Then I [also carried my inquiries further and] beheld all the work of God," etc. "*The work of God*" means what God does, *conf.* vii. 13, God's moral government of the world: so in the next clause, "*the work which is done,*" *viz.*, by God; the art. before מַעֲשֶׂה showing that the same work, as before, is referred to. The unsearchableness of God's work was declared in iii. 11, *conf.* Prov. xxv. 2, "*It is the glory of God to conceal a thing;*" Job v. 9, "*which doeth great things*

and unsearchable;" xi. 7, "*Canst thou by searching find out God?*" see also Bp. Butler's *Anal.*, Part. I. ch. vii., on the Government of God, a scheme incomprehensible. כִּי *that*, after a verb of seeing, conf. iv. 4. מְאֹדָּם *man*, i.e., men in general, conf. vi. 12. בְּשֵׁל אֲשֶׁר *in whatsoever*, i.e., how much soever (Gesen. *Lex.*), LXX., ὅσα. שֶׁל, says Gesenius (*Lex.*), is a particle of the later Hebrew, common in the Rabbinic, compounded of the prefix שׁ, i.g. אֲשֶׁר, and ל; but, rather, שֶׁל, like שׁ, is Phœnician, and therefore old, see Gesen. *Thes.* p. 1346, and Dr. Pusey's *Lect. on Daniel*, p. 328. It occurs in Jonah i. 7, 12, with pref. בְּ and pron. suff., and in Cant. i. 6; viii. 12, with suff. only. With pref. בְּ it means "because of," "on account of," and hence here with אֲשֶׁר following might be rendered "because that whatever." Gesenius supposes the proper reading to be בְּכָל-אֲשֶׁר, which seems to have been that of the LXX., Syr., and Vulg., and probably, as Heiligstedt conjectures, the letter שׁ occurring in the middle of the preceding word הַשְׂמֵשׁ, and in the following word אֲשֶׁר, may have been inserted by mistake in בְּכָל- for the letter כ. The י prefixed to לֹא in the apodosis has the force of *yet* or *still*, conf. Matt. x. 29, οὐχὶ δύο στρουθία . . . καὶ (and yet) ἐν ἑξ αὐτῶν, κ. τ. λ. יֹאמֵר *says* (in himself), *thinks*: the full expression would be יֹאמֵר בְּלִבּוֹ. הַחֶכֶם is made emphatic by the art. (conf. ver. 1), and therefore should not be translated, as by the Eng. Vers., a wise man. With the sentiment in this clause conf. Ps. lxxiii. 16, where in reference to the like difficulty the Psalmist says, "*When I thought to know this it was too painful for me*" [lit., it was labour in mine eyes]. What will keep us from perplexity, discontent, and murmuring under any seeming inequalities in the Divine Government is a firm reliance on the Truth and Mercy of God in Christ, for thus we shall be persuaded of the Wisdom, Justice, and Goodness of our Heavenly Father, even where we cannot by the eye of sense discern them.

CHAPTER IX.

VERSE 1—10. The same subject, *viz.*, the apparent want of distinction in God's dealings with the righteous and the wicked, is still continued. Like events occur to all, and death cuts off all alike in the midst of their occupations and enjoyments; wherefore, it is our wisdom thankfully to enjoy the comforts of life, and to attend to its business while there is time and opportunity.^a

^a The LXX., Chald., and Gregory Thaumaturgus place the first and second clause of ix. 1 in viii. 17, and begin chap. ix. from אֲשֶׁר הַצְדִּיקִים. The Roman Bibles follow the same order as our Eng. Vers.

VERSE 1.

173. **כִּי** is rendered by Hitzig *Ja, i.e., Truly*, conf. iv. 16, but more correctly by the Syr., Arab., Chald., and Eng. Vers., *For*, LXX., *ὅτι*. Thus as a causal conjunction it connects this verse with viii. 17: Qoheleth had there declared God's work to be inscrutable, and here he says it is so, for (**כִּי**) every thing is under the Divine control, which so orders affairs that no one can tell whether prosperity or adversity will befall him in the present life. The first **אֶת-כָּל-יָוָה** refers, says Holden, to what had been said about the inscrutability of the Divine Providence, viii. 17; the second, to what follows in this verse: or the latter **כָּל-יָוָה** is a repetition of the former, and gives greater emphasis, both referring, as Hitzig thinks, to what immediately follows. **נָתַתִּי אֶל-לִבִּי** *I have laid to my heart, i.e., I have reflected upon*, conf. vii. 2. **וְלִבּוֹר** *even to declare* (Eng. Vers.), "to make evident (to myself and others)" [Poole's *Annot.*], but **בּוֹר** prop. means to explore, to search out (Gesen. *Lex.*), *i.q.* **בָּרַר**, iii. 18, and as the Inf. construc. with **ל** is sometimes, like the Inf. absol., used for the finite verb (§ 131, 4, Rem. 2), see 1 Sam. viii. 12; 2 Chron. vii. 17; Is. x. 32; Jer. xix. 12, **וְלִבּוֹר** may be here put for **וַיִּבְרַתִּי** *and I have searched out*; so Knobel, Heiligstedt, and M. Stuart. **אֲשֶׁר** *that*, conj., *i.q. quod*. **עֲבָדֵיהֶם** *their works*, plur. with suff. of **עָבַד** "a work," found here only. Knobel terms it a Chaldaism, but it occurs also in Syr. (Dr. Pusey's *Lect. on Daniel*, p. 328), and Syria formed part of Solomon's dominions, conf. note vii. 26. **בְּיַד הָאֱלֹהִים** *in the hand of God*. The expression denotes both protection (Deut. xxxiii. 3), and power over, or disposal (Prov. xxi. 1), but the latter sense seems here particularly intended; Preston, who thinks the meaning is that the righteous, etc., are under the special favour of God, is forced to suppose an ellipsis of *whereas*, or *but yet*, before the following clause. **גַּם . . . גַּם** = *tum . . . tum* in Latin, and may be expressed by *both . . . and* (Gesen. *Lex.*). **אֶהֱבָה** *love*, Inf. fem., or verbal noun; so **שִׂנְאָה** *hatred*. The latter part of this verse is rendered by Eng. Vers., "no man knoweth either love or hatred (by) all (that is) before them," *i.e.*, the love or displeasure of God towards men cannot be accurately judged of from His dealings with them in the present life (so Bp. Patrick, Scott, and others). According to this translation, either **כָּל** must be understood before **הַכֹּל**, or the latter is used absol., *viz.*, *as to all*, etc. Literally, however, according to the accents, the sentence will run, *both love, and hatred, man knoweth not; the whole (is) before them*: LXX., *καὶ γε ἀγάπην καὶ γε μῖσος οὐκ ἔστιν εἰδὼς ὁ ἄνθρωπος· τὰ πάντα πρὸ προσώπου αὐτῶν*. Here by love and hatred Knobel and others understand God's favour or disfavour shown

in the bestowment of outward prosperity or adversity, and explain the passage to mean, that man knows not whether to expect prosperity or adversity from God; all is before him, *i.e.*, hid in the future. Others (Grotius, Geier, and Rosenmüller): man cannot determine from the outward events which befall him whether he is loved by God or not. The events themselves are before him, *i.e.*, are seen by him, but he cannot conclude from them how God is affected towards him. The former explanation seems best to accord with the Hebrew, and is supported by the Vulg. rendering of the last clause, *omnia in futurum servantur incerta*.

VERSE 2.

174. Holden regards ver. 2-10 as the reasoning of an atheist against the doctrine of Divine Providence, but I prefer, with many Commentators, to consider the entire passage as declaring the sentiments of Qoheleth himself. In viii. 14 he confessed a difficulty as to God's dealings with the righteous and the wicked, and so here, apparently, he does the same, and the advice he gives, ver. 7-9, is similar to that in viii. 15. The words *הַכֹּל . . . לְכֹל* *The whole (is) as to the whole* are probably a proverbial saying, meaning here that the same thing happens to all alike,^a conf. ii. 14-16. Some limit the application to the circumstance of death only, but it is undeniable that persons, whatever their characters, often fare alike in respect to poverty or riches, sickness or health, failure or success, and especially in public calamities, such as earthquakes, wars, famines, and pestilences, the righteous suffer equally with the wicked; conf. Job ix. 22, "*He destroyeth the perfect and the wicked.*" *לְטוֹב* *to the good*, *i.e.*, in a moral sense; the art. involved in the ל before this and the other epithets in this verse shows that they each refer to a class of persons (§ 109, 1). The LXX., Syr., and Vulg. read *וְלָרַע* after this word, though unauthorized by MSS.; two MSS. omit *לְטוֹב* (Ken.). *לְטָהוֹר* *to the pure*, not in a Levitical but a moral sense, as the word *טוֹב* shows, conf. Job xiv. 4. *לְטָמֵא* *to the impure*, opposed to both the preceding terms. *לְיוֹנֵה* *to him who sacrificeth*. *וְיָבֵה* is always used, as here, of sacrifice to the true God only, but in Piel of sacrifice to idols. *הַנִּשְׁבָּע* *he that sweareth*: rash and false swearing is meant. The construction is varied by the omission of *כִּי*, the particle of similitude. *שְׁבוּעָה* put for emphasis before *יָרָא*, conf. viii. 16. On the declaration of Qoheleth

^a M. Stuart renders, "all are like to all," *i.e.*, every one is like to his fellow in regard to the events of life. The *הַכֹּל* he regards as *personal*, *viz.*, *the whole*, or *every man*. Others, however, as Knobel and Heiligstedt, render, "every thing is alike to every person:" Eng. Vers., "all (things come) alike to all."

in this verse may be grounded a strong argument for a future state of rewards and punishments. The wheat and the tares grow together without distinction *until the harvest* (Matt. xiii.).

VERSE 3.

175. רָע, with distinc. accent, *an evil* (Eng. Vers.). There is no need, with Rosenmüller and Knobel, to give to it the force of a superlative, *viz.*, "the most grievous evil," though the Vulg. renders, "hoc est pessimum inter omnia." כִּי *that*, conf. v. 5. מִקְרָה *lot*, or *destiny*, conf. ii. 14. גַּם, not, as Rosenmüller, *consequently*, but *also*, *i.e.*, in addition to the evil just mentioned. The רָע after מָלָא does not, as Schmidt and Holden say, mean sadness, but wickedness, as is apparent from the next clause, and from viii. 11. Here the wickedness seems consequent on men's abuse of the fact that the same things happen to them all. הוֹלִלּוֹת, i. 17; the term may be fitly applied to all wilful sin, as committed against an Omnipotent God, and in defiance of His threatenings. אַחֲרָיו *after it*, *i.e.*, their life here, or adverbially, *afterwards*. The omission of the verb before the words "to the dead" betokens energetic brevity:^a subau. הֹלְכִים *they go*. Qoheleth seems to speak here of death not in reference to the future but the present life. Death comes alike to all, whether righteous or wicked. Next he proceeds, in ver. 4-6, to speak of the advantages as regards this world which the living have over the dead.

VERSE 4.

176. According to the reading in the text the first clause should be rendered, "*For who is there that is chosen out?*" *i.e.*, excepted from death: יִבָּחַר Pual Imperf. (daghesch forte implied in ה, § 22, 1) from בָּחַר to choose; but the Q^{ri} is יִחַבֵּר, from חָבַר to join, and is the reading of Eng. Vers., and the Ancient Versions: according to this reading כִּי means indef. "whoever," and the sentence closely translated runs thus, *Yet whoever is joined to all the living, there is hope* [for him]. כִּי at the beginning of the verse is better rendered *Yet*, as by Ewald and Heiligstedt, or *Truly*, as by M. Stuart, than *For*, as in Eng. Vers. בָּטָחוֹן, rt. בָּטַח to confide, is found here and in Is. xxxvi. 4 only: though rendered by Gesenius and others, *hope*, it might perhaps have here, according to its form, an intens. signif. (See Lee's *Heb. Lex.*, and *Gram.* (168); Simonis, *Arc. Form.*). כִּי *for*. חֵי לְכֶלֶב *as to a living dog*. כָּלַב from כָּלַב to strike, and thence, to bark (Gesen. *Lex.*). Gesenius translates the particle לְ *even* = *adeo*, "for even a dog when living is

^a Conf. Micah vi. 5, "from Shittim to Gilgal," put concisely for "Remember too from Shittim to Gilgal," see the accentuation.

better," etc. (*Lex.* (A) (2) p. 422), but I prefer, with Parkhurst and Lee, to render *as to*. Examples of ל before a nominat. absol. we have in Ps. xvi. 3, לְקַדְוִשִׁים "as to the saints" (Lee's *Gram.* p. 287); Is. xxxii. 1, וּלְשָׂרִים "and as to princes;" 1 Chron. vii. 1; and other places. Perhaps, as M. Stuart suggests, the usual signif. "to" might be retained, and the clause rendered, *for to a living dog there is good in comparison with a dead lion*. A current proverb may be alluded to; Golius in his *Adagia*, Cent. II. No. 3, quotes a similar one from the Arabic, "a living hound is better than a dead lion." For the low estimation in which a dog was held, see Deut. xxiii. 19 [18, Eng. Vers.]; 1 Sam. xvii. 43; 2 Kings viii. 13; Matt. xv. 26; Phil. iii. 2; conf. Hom. *Il.* A, 225; Z, 344, 356; Virg. *Georg.* I. 470, *Obscenique canes*; Hor. *Ep.* i. 2, 26, *canis immundus*. הָאַרְיֵה the lion, אַרְיָ^a n. m. with ה parag., commonly derived from אָרָה to pluck, to pull to pieces. The art. is used before it by way of distinction. As in the East a dog was regarded as the vilest, so a lion as the noblest of beasts, conf. Prov. xxx. 30; Pliny, *Nat. Hist.* x. 24, "*ferarum generosissimæ*:" hence the meaning of Qoheleth is that the meanest of the living have this advantage over the noblest who are dead, that they can hope for a change for the better.

VERSE 5.

177. שְׁמָתוֹ *that they must die*. שָׁ for אֲשֶׁר, defective form of הָ (§ 9, III. Class 9). This knowledge that they must die seems to express but a small advantage on the part of the living over the dead, but we may suppose Qoheleth to mean further that the living improve this knowledge by consideration and preparation for death; see vii. 2. With the next clause, *the dead know not any thing*, conf. Job xiv. 21, "*His sons come to honour, and he knoweth it not: and they are brought low, but he perceiveth it not of them*." שָׂכָר reward, conf. iv. 9, here meaning advantage from their labours in this world. נִשְׁכַּח is forgotten. זְכָרָם remembrance of them. שָׂכָר is like in sound to זְכָר.

VERSE 6.

178. הָ is thrice repeated in this verse, like tum^b in Latin, conf. ver. 1. In the

^a A generic term for lion, see Judg. xiv. 5; comp. with ver. 8.

^b In Cic. *Nat. D.* ii. 20, tum is repeated no less than nine times: Quod eo est admirabilius in his stellis, quas dicimus, quia tum occultantur, tum rursus aperiuntur, tum abeunt, tum recedunt, tum antecedunt, tum subsequuntur, tum celerius moventur, tum tardius, tum omnino ne moventur quidem, sed ad quoddam tempus insistent.

three following nouns the suff. expresses the subject (§ 121, 5), *i.e.*, the love, hatred, and jealousy which they felt while on earth. **כָּבֹר** *already*, or *long ago*, i. 10. **אֲבָרָה** *hath perished*, in pause for **אֲבָרָה** (§ 29, 4, *b*). Some (as Umbreit and De Wette) have held that the statements in ver. 5, 6 are a proof of Qoheleth's disbelief in a future state: see, however, what he says xii. 14, a passage which cannot be reconciled with any such notion. Even if we suppose ver. 5, 6 to imply a momentary state of gloomy doubt in his own mind with regard to a future existence, yet they are evidently opposed to his own settled convictions in other and calmer moods. However, there is no reason, I think, why they should not be understood as an expression of his opinion of the disadvantages of the dead in reference to this life only." The phrase, "beneath the sun," seems to show with what limitation all he here says about the dead is to be taken. Equally strong language in reference to death is employed in Ps. vi. 5 (6); xxx. 9 (10); lxxxviii. 10-12 (11-13), yet that the doctrine of a future state is found in the Book of Psalms is evident from such passages as Ps. xvi. 8-11; xvii. 15; xlix. 15 (16); lxxiii. 24, 26.

VERSE 7.

179. Qoheleth now repeats the advice before given in ii. 24; iii. 12, 13; v. 17, adding some further particulars in ver. 8, 9. **לֶחֶם** Imper. of **לָחַם** *thy bread* (Eng. Vers.), *i.e.*, food in general, like *ἄρτος*, Matt. vi. 11, suff. form of **לֶחֶם** (§ 93, 6, Rem. 1, par. 3), with **יָ** in pause (§ 29, 4, *b*). **בְּלֵב-טוֹב** *with a joyful heart*, conf. vii. 3; 1 Kings viii. 66. In the last clause **רָצָה** = *εὐδόκησεν* (LXX.), Matt. iii. 17; Heb. x. 38: the Eng. Vers. renders, "for God now accepteth thy works," where the Perf. **רָצָה** expresses a state of feeling still existing (§ 126, 3), and **מַעֲשֵׂיךָ** refers to the conduct of the righteous and wise (ver. 1); or, as Cor. a Lapid. suggests, the clause may be a concession on Qoheleth's part, "Lætus vive, quia, ut præsuppono et tibi concedo, placent Deo opera tua." But since nouns from rts. **לָ** are often the same in the sing. and plur. (§ 93, 9, Rem.), **מַעֲשֵׂיךָ** may,

"The same view is taken by Bp. Harold Browne [on the 39 Articles]; "It is plain that he (Solomon) is speaking only of men's losing by death the good things and consciousness of enjoyment *in this life*." (*Art. 7*, p. 202, note 2.) On the other hand, M. Stuart, in his note on ver. 5, writes, "Must not language like this come from a worldling who indulges gloomy reveries, and doubts of any future existence? What Christian can speak so now? I must believe, then, that Qoheleth has given us here some of the most violent cases of doubt which once passed through his own mind, or else was suggested to him by some objector." But this statement appears to me inconsistent with what the same writer says concerning chap. ix. in the Intro. to his *Comment.*, p. 61, *viz.*, "The doubts and queries are dismissed, and chap. ix. stands on new ground."

M. Stuart (after Hitzig) thinks, here mean *thy doing* [*i.q.*, the German *Thun*), as מַעֲשֵׂי *his doing*, 1 Sam. xix. 4, and the passage be rendered, “for God hath long since favourably regarded thy work,” *i.e.*, thy doing, as I counsel: conf. ii. 24; iii. 13, where the same enjoyment here recommended is said to be “from the hand of God,” and “God’s gift,” so that it might fitly be here described as what God approves. Such language would certainly not be held concerning the joy of the worldling.

VERSE 8.

180. עַת here denotes an appropriate time, for there are times when sorrow, not joy, is seasonable, iii. 4; vii. 2. בְּגָדֶיךָ *thy vestments*; בְּגָד, rt. כָּנָה to cover, is prop. an outer garment, generally of superior quality (Gen. xxvii. 15; xli. 42; Ex. xxviii. 2; 1 Kings xxii. 10; 2 Chron. xviii. 9). White (לְבָנִים) garments were a sign among the Hebrews of festive joy, Esth. viii. 15: so among the Romans, Hor. Lib. ii. *Sat.* ii. 60, 61, *Festos albatús celebret*. On the other hand, black or sackcloth was among the Hebrews a token of grief, 2 Sam. xiv. 2; Ps. xxxv. 13; Mal. iii. 14 (marg.); conf. Juv. *Sat.* iii. 213, *Pullati procères*; Ovid. *Metaph.* vi. 568, *induiturque atrás vestes*.^a שָׁמֶן see vii. 1. אֶל־יָחֶסֶד (Qamets before pause) *let not be wanting*. Anointing was a token of joy, Ruth iii. 3; Amos vi. 6; Ps. xxiii. 5; Is. lxi. 3, “the oil of joy;” Matt. vi. 17; conf. Hor. *Car.* i. 4, 9, *Nunc decet aut viridi nitidum caput impedire myrto*. But in time of grief the Hebrews abstained from anointing, see 2 Sam. xii. 20; xiv. 2; Dan. x. 3.

VERSE 9.

181. רְאֵה *enjoy*, ii. 1. אִשָּׁה, though sometimes used of an unmarried woman, yet here, as the context shows, must mean a wife, as in Gen. xxiv. 3, 4; xxv. 1, etc. כָּל־יָמַי accus. of time, ii. 3. אֲשֶׁר rel. referring to יָמַי; many Commentators refer it to אִשָּׁה, conf. Prov. xix. 14, “a prudent wife is from the Lord,” but יָמַי is the more natural antecedent, and we have the same construction v. 17. The repeated clause, “all the days of thy vanity,” is omitted in several MSS. both of Kennicott and De Rossi, and by all the ancient versions, except the Vulg.; it may, however, be intended to give emphasis, conf. iii. 16; iv. 1. A like sentiment we find in Gen. xlvii. 9, “few and evil have the days of the years of my life been.” נָתַן, subau. the nominative Elohim, which is expressed in v. 17. הִנֵּה *it is*, conf.

^a Among some Eastern nations, *e.g.*, the Siamese, *white* is the colour of mourning. (De Beauvoir’s *Voyage Round the World*, vol. ii. p. 259.)

iii. 22. Elsewhere marriage is recommended by Solomon, see Prov. v. 15; xviii. 22; and what he says in this verse is opposed to the notion of those who think that he here speaks in the person of an Epicure.

VERSE 10.

182. For the connection see note at the beginning of the chapter. Render the first clause, *All which thy hand findeth to do with thy might, do [it]*. The expression "which thy hand findeth to do," denotes what thou hast means and opportunity of doing, conf. (in the Heb.) Levit. xii. 8; xxv. 28; Judg. ix. 33; 1 Sam. x. 7. According to the accentuation בְּכֹחֶךָ should be joined with the preceding words, and not, as in Eng. Vers., with the following עֲשֵׂה, after which the pron. "it" must be supplied (§ 121, 6, Rem. 2): most Commentators, however, here follow the arrangement in the Eng. Vers., which is supported by the LXX. and other ancient versions (see Walton's *Polyg.*). With the advice conf. Rom. xii. 11, "*Not slothful in business.*" After the negative אֵין the prefixes י may be rendered *nor* (§ 152, 3), conf. Eng. Vers. הַשְׁבֹּן *design*, or *plan*; device (Eng. Vers.), see vii. 25. בְּשֵׂאוֹל *in the grave* (Eng. Vers.), ἐν ᾧδῃ, LXX. שְׂאוֹל n. com., according to Gesenius, *i. q.*, שְׁעוֹל a hollow, conf. Germ. Hölle, hell, with Höhle, a hollow: more commonly, it is derived from שָׂאל, from the idea of its asking, or demanding, all without distinction, conf. *Orcus rapax*, Catull. ii. 28, 29; it is always translated by the LXX. ᾧδης, but by Eng. Vers. sometimes *grave*, as here and in Gen. xxxvii. 35; xlii. 38; 1 Sam. ii. 6; Job xiv. 13; Ps. vi. 6 [5, Eng. Vers.]; xlix. 15, 16 [14, 15]; cxli. 7; Is. xxxviii. 18; sometimes *pit*, as in Job xvii. 16; Numb. xvi. 30, 33; and in other passages *hell* [Hades, or the place of departed spirits]. Bp. Pearson (on the Creed) says that sh'öl does certainly in some places signify no more than the grave (see Art. v. p. 351, note *), an opinion which seems to me correct, though many learned men deny that it ever has such meaning, see Robertson's *Clav. Pent.* on Gen. xxxvii. 36, note *. שָׁמָּה . . . אֵשֶׁר *whither*, conf. i. 5. It need hardly be remarked that the exhortation in this verse may be applied with special force to preparation for eternity; see Phil. ii. 12, "*work out your own salvation*," etc., with John ix. 4, "*the night cometh when no man can work.*"

VERSE 11—X. 20. Qoheleth, after acknowledging, as before, that there is an overruling Providence, which sometimes disappoints human efforts and plans (ver. 11, 12), proceeds to give new illustrations of the practical advantage of wisdom, and of the mischief of folly (ix. 13—x. 20).

VERSE 11.

183. רָאָה Inf. absol., used as a def. verb, conf. viii. 9; with שִׁבֵּתִי it here denotes *I again saw*, or, *I further considered*, conf. iv. 1. לָקֵלִים *to the swift*, art. with a class (§ 109, 1), rt. קָלַל *to be light*, and hence, fig., *to be swift*, for another signif. of the same rt. see vii. 21. This verse affords another example of the frequent practice among the Hebrews of putting the word, or words, intended to be most impressive, first in a sentence, conf. viii. 16. The like construction occurs often in the New Test., e.g., ζῶν γὰρ ὁ λόγος τοῦ Θεοῦ, Heb. iv. 12. רָוִץ *the race*, rt. רוץ *to run*, occurs here only; but in 2 Sam. xviii. 27 we have מְרוֹצֶה “a running.” לַגְּבוֹרִים *to the strong*; LXX., τοῖς δυνατοῖς. הַמְלָחָמָה “the battle” (Eng. Vers.), but rather here “the victory,” “the fortune of war” (Gesen. *Lex.*); see, e.g., David’s victory over Goliath, 1 Sam. xvii.; conf. Ps. xxxiii. 16, “A king doth not triumph by the greatness of an host, A mighty man is not delivered by great strength.” (Perowne’s *Transl.*) “The maxim that the Deity always espouses the cause of the most powerful is as false as it is impious” (Sir W. Scott’s *Life of Napoleon*, Vol. vii. p. 421).“ נְבִינִים *intelligent*, pl. of נָבוֹן, Niph. Part. adjec. from בִּין לַיֹּדְעִים *to the knowing*, or *wise* (Gesen. *Lex.* p. 335). חֵן *favour*; the meaning is that men of skill are sometimes unrewarded, which is illustrated by ver. 15. עֵת *time*, or *season*, favourable or unfavourable, LXX. *καρπός*. פֶּנֶע *chance*, i.e., any unforeseen event from God, rt. פָּנֵעַ *to strike upon*, and hence, *to light upon*, *to meet*; the absolute control of Divine Providence over all events has been repeatedly asserted, see iii. 1-11. יִקְרָה *befalls*, conf. ii. 14. As regards the statement in this 11th verse, the extraordinary Divine Providence, under which the Jews lived (especially before the time of their kings) would furnish more striking examples of its truth than the ordinary Providence of God now. (See Graves on the Pentateuch, p. 279.)

VERSE 12.

184. כִּי *For*, giving a reason for the statement in the last clause of ver. 11. אֶת־עֵתוֹ *his time*, not, as Grotius, Nachtigall, and Hitzig say, to be limited to the time of his death, Vulg., “finem suum,” nor, according to Le Clerc and M. Stuart, denoting the time of any calamity which may come upon him, but the time

^a In the Classics also there are many allusions to the uncertain issue of battle: thus Ovid. *Metaph.* viii., *Inter utrumque volat dubiis victoria pennis.* Cæsar de Bello Civ. Lib. 3; *Sed fortuna, quæ plurimum potest cum in reliquis rebus, tum præcipue in bello, parvis momentis, magnas rerum commutationes efficit.*

suitable for man in each relation (Knobel); Symm., *τὴν εὐκαιρίαν αὐτοῦ* (his opportunity).^a **מְצוּרָה** fem. of **מְצוּר** a net, vii. 26; in ver. 14 the plur. m. occurs in a different sense. **צִפְּרִים** birds, pl. of **צִפּוֹר** n. c. gend., conf. xii. 4; the word includes every kind of bird, though sometimes used for the sparrow in particular. **פֶּחַ** a snare, in pause for **פַּח**, rt. **פָּחַח** to spread out, conf. *ὡς παγίς*, Luke xxi. 35. **כָּהֵם** so they. **יוֹקְשִׁים** (are) snared, Pual Part. for **מִיוֹקְשִׁים** from **יָקַשׁ** to lay snares. The characteristic **מ** is sometimes omitted (§ 52, 2, N.B. Rem. 6), conf. iv. 2; also **לָקַח** for **מָלַקַח**, 2 Kings ii. 10; **יוֹלֵד** for **מִיוֹלֵד**, Judg. xiii. 8; **מוֹרֵט** for **מִמוֹרֵט**, Is. xviii. 2; **נָחְמָה** for **מִנְחָמָה**, Is. liv. 11; the daghesh forte which should regularly be in **ק** is dropped on account of the preceding long vowel, which compensates for it (§ 20, 3, a). **בְּנֵי הָאָדָם** put in apposition with **הֵם**. With **ל** before **עֵת**, a noun of time, conf. i. 10. **כִּשְׁתַּפּוֹל** when it falls, **כֵּשׁ** for **כַּאֲשֶׁר**, conf. v. 14, **תַּפּוֹל** f. Imperf. of **נָפַל**, agreeing with **עֵת**. **בְּתָאֵם** suddenly, for **בְּתָעֵם** adv. from **פָּתַע** n. seg. “a moment,” with the termination **ם**—, and **ע** changed into **א** (Gesen. *Lex.*, and conf. *Gram.* § 100, 3). Simonis gives to the **ם** an intensive force, “very suddenly” (*Arcan. Form.*).

VERSE 13.

185. For the connection, see ver. 11. **זֶה** *this*, used here perhaps as a neuter, and **הַחֲכָמָה** put in apposition to it, or it may answer to *præterea* in Latin, “Also this (*i.e.*, Moreover), I have seen wisdom,” etc., LXX., *καὶ γὰρ τοῦτο εἶδον σοφίαν*. The Eng. Vers. joins **זֶה** with **הַחֲכָמָה**, *this wisdom*, *i.e.*, this instance or case of wisdom: so the Vulg., *hanc quoque vidi sapientiam*; thus the pronoun is emphatic, for otherwise, when not a predicate, it should, like the adjec. (§ 112, 1), be put after the noun (Gesen. *Lex.* p. 238); the position, however, of the verb between the pronoun and the noun, according to this rendering, seems strange. **הִיא** *it was*, conf. ii. 24. **אֵלַי** in pause for **אֵלַי**, lit. *to me*, = *in my opinion*, Symm., *δοκεῖ μοι*:^b **הַחֲכָמָה** evidently here denotes *sagacity*,^c not religion, or piety, as Holden and others explain it, owing to their mistake of the meaning of **חֲכָמָה** in ver. 18.

^a “There is a time allotted to all in which to seek and obtain the most important advantages, but in general they know not or observe not that time, but suffer it to slip past them unimproved; and then they are involved in unforeseen calamities, as fishes and birds are in the net or snare, and the time of trouble and of death comes upon them suddenly.” (Scott *in loc.*)

^b So **ל** before **אֱלֹהִים**, Jonah iii. 3, means “in the judgment of,” for God’s words to Jonah, “Should I not spare Nineveh that great city” (iv. 11), show that God did account Nineveh great. “It is a different idiom from that, when Scripture speaks of ‘the mountains of God,’ ‘the cedars of God.’ For of these it speaks as having their firmness or their beauty from God, as their Author.” Dr. Pusey on Jonah.

^c So Scott (*Comment.*): political wisdom (Bp. Patrick, Mendlessohn).

VERSE 14.

186. At the beginning of the verse the substantive verb "There was" must be supplied. קטנה *small*, fem. of קטן, also written קטן; on the doubling of the last rad. in the fem. see § 93, Expl. viii. It is uncertain whether vers. 14, 15 refer to any particular event or not. אנשים generally used as the plur. of איש, but formed from an obsol. sing. אנש or אנש = אנש (§ 96). מעט (in pause), lit., *fewness*, here put in apposition with אנשים. אליה *to it, i.e., against it* (Gesen. *Lex.* iii. (3) p. 46). קבב *encompassed*, in a hostile manner, conf. Gen. xix. 4; Josh. vi. 3. אתה *it*, a form assumed by את when it takes the suff. (§ 103, 1, Rem. 1). עליה *against it* (Eng. Vers.), though the prep. may here imply that the towers *overtopped* the walls. מצודים *towers*,^a pl. of מצוד, *i.q.*, מצד, primarily, a hunting ground, and hence a place of safety, a fortress, 1 Chron. xi. 7; xii. 8, 16; the LXX. render by χάρακας (palisades); Symm., ἀποτείχισμα (intrenchment); Vulg., munitiones per gyrum; Eng. Vers., bulwarks.^b In vii. 26 the noun occurs with a different meaning.

VERSE 15.

187. ומצא, either the nominative is מלך, or the verb is here used impers., "one found" for "there was found," see i. 10; ii. 12. The copulative ו is omitted between חכם and מסכן, which are thus more closely united (§ 155, 1, a). ומלטהווא *and he delivered*, Piel of מלט, vii. 26; (-) in final syll. changed to (-) before Maqqeph (§ 52, 2, N.B., Rem. 1). The pron. is expressed to give emphasis, conf. Eph. iv. 11, καὶ αὐτὸς ἔδωκε, κ. τ. λ. See 2 Sam. xx. 14-22 for a somewhat similar story, and in Profane History the defence of Syracuse by Archimedes. זכר in the last clause has been understood by Aben Ezra, Seb. Schmidt, and Rosenmüller, as referring to past acquaintance with, *e.g.*, "had recollected," *i.e.*, had known, or heard, before of that poor wise man. The Eng. Vers. "remembered" is, however, probably correct, and the term refers to the ingratitude of men to their benefactors, several instances of which are given in Scripture, see, *e.g.*, 1 Sam. xxiii. 5, 12; Judg. viii. 35; ix. 5; also in Profane History, the treatment of Miltiades, Themistocles, Scipio Africanus, and Belisarius. (Gibbon; vol. vii. ch. 41, p. 268.)

^a M. Stuart supposes that they were moveable, so as to be advanced to, or withdrawn from, the walls: if so, they corresponded to the *turres mobiles* of the Romans, which also were made of such a height, as to overtop the walls, towers, and other fortifications of the besieged place, Livy, xxi. 11.

^b Two MSS. Ross. read מצודים "mounds raised by besiegers," which Gesenius thinks more suitable to the passage. (Gesen. *Lex.*)

VERSE 16.

188. **וְאֶמְרָתִי אֲנִי** *Then thought I*, conf. vii. 23; viii. 14. With the words *wisdom is better than strength*, conf. Prov. xxi. 22, “*a wise man scaleth the city of the mighty, and casteth down the strength of the confidence thereof.*” **בְּוִיָּה** fem. of **בְּוִי**, Part. pass. of **בָּוֶה** to despise: render, *but the wisdom of the poor man (is) despised, and as to his words, they are not listened to.* **וְרִבְרִי** is a nom. absol., conf. i. 7. The remark of Qoheleth cannot apply to the poor wise man just mentioned, whose counsel seems to have been followed, but is of a *general* character, referring to what is usually the case. Participles are often used to express general truths (Lee’s *Heb. Gram. Art.* 237). With the sentiment itself conf. Ecclesiasticus xiii. 23, “*When a rich man speaketh, every man holdeth his tongue, and, look, what he saith, they extol it to the clouds, but if the poor man speak, they say, What fellow is this?*” Eurip. *Hecuba*, 294, 295, *λόγος γὰρ ἔκ τ’ ἀδοξούντων ἰὼν καὶ τῶν δοκούντων αὐτὸς οὐ ταντὸν σθένει.*

VERSE 17.

189. This verse may be rendered either *The words of the wise heard in quiet* (are better) *than the clamour of a ruler among fools*, **טוֹבִים** being supplied before **מִן** from **טוֹבָה** in the preceding verse, see § 119, 1, 3rd par.; or, as Vulg. and Eng. Vers., *the words of wise (men are) heard in quiet* (in silentio) *more than*, etc. But probably **בְּנִחָת** is used here in contrast to **וְעֵקֶת**, and means (uttered) *calmly*. So Dathe, Van de Palm, Boothroyd, Knobel, M. Stuart, and others. But, as the declaration that such words are listened to seems to contradict the last clause of ver. 16, Knobel gives to **נִשְׁמָעִים** a signification like that of Latin adjectives in *ilis*, and renders, *are worthy to be heard* (thus also he translates **נְחָמָד** *desirable*, Ps. xix. 11; **מְהֻלָּל** *praiseworthy*, Ps. xviii. 4; xlvi. 2), I prefer, however, to render (are) *heard*, LXX., *ἀκούονται*, and to regard Qoheleth as stating only a general truth. **וְעֵקֶת** f. constr. of **וְעָקָה** an outcry: the masc. **וָעֵק** occurs in Is. xxx. 19 only. **מִשְׁלַל בְּפִסִּילִים** either *a foolish ruler*, lit., a ruler, or prince, among [*i.e.*, belonging to the class of] fools (see a like construction, Judg. xi. 35; 1 Kings ii. 7; Ps. liv. 6; cxviii. 7), or *a ruler who has authority over fools*, and by his boisterous outcry shows himself to belong to their number.

VERSE 18.

190. **כָּלִי** constr. of **כְּלִים**, from a lost sing. **כֶּלֶה** (Gesen. *Lev.*), *i.q.* **כְּלִי**,^a an instrument or weapon, prop. whatever is made, completed, or prepared, rt. **כֶּלֶה** to be

^a The reg. plur. of **כָּלִי** would be **כְּלָיִים**, and by contrac. **כְּלִים** (§ 87, 1).

completed (Gesen. *Lex.*). קָרַב (with Qamets impure) n. m. (§ 84, 13), lit., a drawing near, in a hostile sense, hence *war*. The truth of the assertion in the first clause of this verse is obvious from ver. 14, 15, and may be also illustrated from the example of Abigail, whose prudence preserved her husband and family from destruction, 1 Sam. xxv. 18-31. רוֹמֵם, conf. viii. 12, here meaning one who offends against the precepts of wisdom. Such a person, especially if one in authority, may do much harm. This is illustrated in the next chapter, which ought not to have been separated from this, see ver. 11. יֹאכֵר, conf. vii. 7.

CHAPTER X.

VERSE 1.

This chapter is very discursive, but its object is to show the mischief of folly and the value of practical wisdom.

191. וְזָבִי *flies of death* (Symm., Syr., Arab., Vulg., Eng. Vers.). זָבִי, LXX., *μύια*, found here and in Is. vii. 18 only; derived by Gesenius from an obsolete rt. זָבַב to hum, to buzz, but by Bochart from an Arab. rt. meaning “to wander to and fro without any fixed dwelling place,” whence the Arab. proverb, “*muscâ inconstantior*.” Probably no particular species of fly is here meant, but flies generally (so Parkhurst), swarms of which abound in the East. Some, after the LXX., render *deadly* (i.e., poisonous) flies, a meaning the Hebrew admits of (§ 106, 2), but clearly not required here. יִבְאִישׁ *cause to stink*, Hiph. imperf. of בָּאֵשׁ to be corrupt, stinking. This verb, and also the following, is used with a noun plur. to denote distribution (§ 146, 4), i.e., any one of the dead flies causes the ointment, etc., or, as this may seem to assign too great an effect to a single dead fly, each contributes to such a result. יִבִּיעַ^a *cause to ferment and putrify*, Hiph. imperf. from נָבַע to gush or bubble out, like water from a spring. The omission of the copulative between this and the preceding verb, conf. ix. 15, gives rapidity and energy to the expression,^b or the first of the two verbs may be used adverbially, i.e., as qualifying the second, e.g., *cause to ferment with a fetid odour*, conf. viii. 3. רוֹקֵחַ *apothecary* (Eng. Vers.), or rather *perfumer*, conf. Ex. xxx. 25, 35, Part. act. of רָקַח to compound. יָקָר adjec. m. The Syr.

^a In one MS. Ken. this word is wanting.

^b A most remarkable instance of this kind occurs in Ex. xv. 9, where י is left out before six verbs consecutively.

takes it here in its primary sense, *heavy*, and renders the sentence, *Præponderat sapientiæ et gloriæ multæ modica stultitia*: so Lyra, Knobel, M. Stuart, and others. According to this rendering the meaning is that the evil of folly is so great that a little of it will outweigh a man's reputation for wisdom, and bring him into disgrace. יָקָר being put first takes the masc. form, though its subject סְכָלִית is fem. (§ 147, *b*). On the other hand, the LXX., Vulg., and Eng. Vers. understand יָקָר here figuratively, as it seems to be always used elsewhere in the Hebrew Scriptures [see Gesen. *Lex.*]. The LXX. renders τίμιον ὀλίγον σοφίας ὑπὲρ δόξαν ἀφροσύνης μεγάλην; Vulg., Pretiosior est sapientia et gloria parva et ad tempus stultitia; both which meanings are here unsuitable, and seem to indicate a different reading from that of the Masoretic text. Most Expositors (Grotius, Geier, Le Clerc, Bauer, Gaab, Rosenmüller, Preston, etc.) follow the sense as given by our Eng. Vers., "(so doth) a little folly him that is in reputation for wisdom (and) honour." יָקָר is put first in the sentence for emphasis. כִּי the particle of similitude is omitted both in the protasis and apodosis of the verse, conf. Job xxiv. 19; Jer. xvii. 11. There is also in the apodosis an ellipsis of the verb יִבְאִישׁ in the sense of "renders contemptible," which must be supplied from the protasis, see for a like construction v. 9, and in the Greek Test., Rom. ii. 6, 7; James i. 10; 3 John 10. The prep. מִן before הַכְּמָה and כְּבוֹד means *on account of*, or *because of*, conf. ii. 10, and these two nouns are asyndic, *i.e.*, have no copula between them; conf. Ps. xxxii. 9, "As horse (or) as mule;" Is. lxiii. 11, "Moses (and) his people." מַעַט is in apposition with סְכָלִית, conf. ix. 14. For a like sentiment see Juv. *Sat.* viii. 140, 141, *Omne animi vitium tanto conspectius in se crimen habet quanto major qui peccat habetur.*^a

VERSE 2.

192. לֵב *understanding* (of which the heart was considered the seat), see i. 13. לְיָמִינוֹ *on his right*, contrac. for לְיָמֵינוּ, conf. vii. 7. לְ often marks the place where (§ 154, 3 (*e*), 2nd par.). Properly speaking, the position of the heart is on the left, but in this verse right and left are used metaph.; as the right hand is generally more ready and dexterous than the left, so a wise man makes prompt

^a Hence the more exalted a person's station, the more need of circumspection. "Nothing is more brittle than honour (*vitrea fama*, Hor.), every little thing hitting on it is able to break it, and therefore without exceeding care we cannot preserve it." (Barrow's *Ser. on Industry*.) The Christian, who is described as *a city set upon a hill*, is especially called upon to guard against whatever may bring dishonour on his profession.

and good use of his understanding, whilst a fool is often at a loss how to act, or acts unskilfully. Conf. the use of δεξιός and dexter in the sense of dexterous, and of ἀριστερός, σκευός, and sinister in that of awkward and unskilful.

VERSE 3.

193. Render first part, *And even in the way when a fool is walking, his understanding is wanting*, i.e., he shows his folly in his most ordinary actions. Some understand דָּרַךְ metaph. of a course of acting: thus M. Stuart, "while he is going about in the way of intercourse with men;" but the lit. meaning here seems sufficient. בְּשֶׁהֶפְכָּל is pointed as in the Q^{ri}, which omits the ה art. The art. might, however, be properly retained, for the same fool is spoken of as in ver. 2. בֶּשׂ for בִּשְׂאֵשֶׁר, as in v. 14; ix. 12; xii. 7. הָיָה either a verbal adjec., conf. vi. 2, or the Qal Perf. used in a frequentative sense (§ 126, 3). The latter part may be rendered either *he saith to every one he is a fool*, i.e., makes his folly obvious to all, conf. Prov. xiii. 16, "*a fool layeth open [spreads abroad] his folly*," or, *he saith of every one he is a fool*, i.e., in the greatness of his folly considers every one whom he meets a fool; Vulg., omnes stultos æstimat; so Luther; conf. Prov. xxvi. 16, "*The sluggard is wiser in his own conceit than seven men that can render a reason.*" אָמַר saith (inwardly), i.e., thinks, conf. vi. 3. לְכָל is taken distributively "to [or "of"] every one."

VERSE 4.

194. It is the part of wisdom to act prudently when rulers are angry. רוּחַ = anger, as in Judg. viii. 3; Zech. vi. 8. תִּעֲלֶה עָלֶיךָ riseth up (lit., ascendeth) against thee. עָלָה is thus used of anger, 2 Sam. xi. 20; Ps. lxxviii. 21, 31; Ezek. xxxviii. 18. אֶל-תִּנָּח conf. vii. 18, here, with an accus. of place, *forsake not*; see similar advice, viii. 3. מְרִפָּה gentleness, as in Prov. xiv. 30; xv. 4, verbal from רָפָה=רָפָה to relax, ה and א being often interchanged, see vii. 26: it is not rightly rendered here ἡγὰρ by the LXX., as if from רָפָה to heal. יֵיטִי Hiph. Imperf. of נוּחַ to rest, used here as a Pres. to express a general truth (§ 127, 2). חַטָּאִים offences, either such as the ruler himself might otherwise be led to commit, see 1 Sam. xxv. 24-35, or offences against himself which the ruler in his anger considers great, but with regard to which meekness of behaviour appeases his wrath. The only exception to the duty of yielding here enjoined would be in a matter of conscience, since we ought to fear God rather than man, Acts iv. 19.

VERSE 5.

195. A folly is mentioned peculiar to rulers, viz., that of promoting unsuitable

persons (ver. 5-7). After רָעָה subaud. the rel. אֲשֶׁר, which is supplied in the same formula of expression, vi. 1 (§ 123, 3, a). בְּשִׁנְיָה,^a see v. 5. The בְּ may be what grammarians term *Kaph veritatis*, meaning truly, certainly, or, as Gesenius terms it, *Kaph intensitive*, as ὡς, ὅσον, quàm are often used with the superlative, and sometimes with the positive (Gesen. *Lex.* (4) p. 379). Here we might render, *such an error as especially* (or peculiarly) *proceedeth from a ruler.*^b Mere similitude cannot be intended. שִׁנְיָה which *proceedeth*, יָצָא contrac. from יֵצֵא fem. Act. Part., or perhaps a form borrowed from verbs לָהּ, see § 75, Rem. vi. c. מִלִּפְנֵי here = מִן *from*, denoting the source or cause, see Gesen. *Lex.* on the word פָּנָה, (F) (2) p. 681.

VERSE 6.

196. נִתֵּן *is set* (Eng. Vers.), Ponitur (Heilig.), Niph. Perf. as a Pres., conf. Esth. vi. 8. הַפְּכָל *folly*, abst. for concr., the plur. *fools* is meant, because the word, which corresponds to it in the next clause, is plural. מְרוֹמִים *high stations*, rt. רוּם *to be high*. רַבִּים *many*, but LXX., *μεγάλοις*; Eng. Marg., *in great heights*. Contrary to the accentuation, and all the ancient versions, Döderlein, V. de Palm, and Bauer join this word to the next word, and render “magnates et divites.” עֲשִׁירִים is translated by Gesenius (*Lex.*) “honourable,” or “noble,” as שׁוֹעֵ “rich” means “liberal,” “noble,” Is. xxxii. 5; by Spohn and Geier, “wise,” as opposed to הַפְּכָל, but it may retain its usual signif. *rich*, as meaning those who had been *before* rich, or in a prosperous condition. בְּשִׁפְלָה *in humiliation*, or *in degradation*; “in a low place,” Eng. Vers.; it is here, like פְּכָל, an abst. noun, and has the art. (§ 109, 3, c), conf. iii. 16. יֵשְׁבוּ *sit*, in pause for יִשְׁבוּ (§ 29, 4, b), and consec. of the preceding Perf. (as a Pres.) (§ 129, 2, a). Under Eastern despotisms persons in high office are often suddenly removed from their post, and their wealth confiscated, while persons in a low rank are as suddenly elevated.^c

VERSE 7.

197. עֲבָדִים *servants* (Eng. Vers.); *slaves* (Preston and others). עֶבֶר prop.

^a Why Daghesch lene is not inscribed in ל after the silent Sheva, see § 21, 2, a, conf. בְּבִינְיָה, x. 17.

^b “The writer means to say that the evil in question is such an error as rulers only can commit.” (M. Stuart.)

^c Of the elevation of unworthy persons to wealth and power see examples in Narcissus and Pallas under Claudius (Tacit. *Annal.* xi. xii.); Tigellinus under Nero (Tacit. *Hist.* i. 72); Glabrio under Domitian; Cleander under Commodus (Gib. *Decl. and Fall*, Lib. 4, p. 145). The Emperor Heliogabalus filled all public offices with the lowest characters (Idem, Lib. i. 6, p. 237). Less flagrant instances were Piers Gaveston under our Edward II., and Olivier le Diable under Louis XI.

denotes a slave, as distinguished from נַעַר and מְשֻׁרֵת, but is often used for a servant in general: here it may stand for one in a low condition, whether literally a slave or not. סוּסִים *horses*.^a Solomon, contrary to the Law, Deut. xvii. 16, introduced the use^b of horses among the Hebrews (1 Kings iv. 26), and they were afterwards considered an appendage of rank, Esth. vi. 8, 9; Jer. xvii. 25; 2 Chron. xxv. 28: riding on a horse is also still regarded in the East as a mark of dignity (Harmer's *Observ.* vol. ii. p. 104). This verse, like the foregoing, refers to the sudden change often effected in men's conditions at the will of a despotic ruler, servants taking the place of nobles, and nobles that of servants; conf. Prov. xix. 10; xxx. 22. שָׂרִים *princes, or nobles*, conf. Gen. xii. 15, rt. שָׂרָא to have dominion.

VERSE 8.

198. The proverbial sayings in this and next verse appear intended to intimate that a violation of the maxims of wisdom often brings with it its own punishment. Various modes of injuring others are mentioned as recoiling upon the perpetrators. Some (*e.g.*, Desvœux) see a connection with ver. 5-7, and think that the rulers there alluded to as abusing their authority by the elevation of unworthy persons are here warned of the evil consequences to themselves; others (Bp. Patrick, Heiligstedt) that the warning is intended for subjects, lest they should be excited to rebellion against such rulers: but it is perhaps better to regard the chapter as discursive, rather than connected in all its parts, though clearly having one design throughout, *viz.*, to exalt wisdom at the expense of folly. גִּבְיִן *a pit*, Part. noun m., an ἀπαξ λεγ., of Pual form (§ 84, 6), rt. גָּבַן to dig. Shureq for Qibbuts is merely an orthographic variation, conf. יִלְדָּה, Judg. xviii. 29 (§ 52, 2, Rem. 4). The word, though Aramaic (Syriac), may have been extant in the ancient Hebrew, or normally derived from it. Digging a pit for the annoyance or destruction of others seems meant: conf. Prov. xxvi. 27, "*whoso diggeth a pit shall fall therein*;" Ps. vii. 15, 16, "*He made a pit and digged it and is fallen*," etc. פָּרַץ גֵּרָר *he who breaketh down a wall* [*i.e.*, a wall surrounding the property of another], put absol. (§ 145, 2), conf. ii. 14. גֵּרָר probably here means

^a The origin of the word סוּס is doubtful. Some, as Gesenius (*Lex.*), Simonis (*Arc. Form.*), and Parkhurst (*Lex.*) derive it from סוּס (unused), *i.g.*, שׁוּט to be agile, to leap. Others (*e.g.*, Pott, *Etym. Forsch.* i. 60) from Susa in Susiana, a country of the horse. On the distinction between סוּס and פָּרָשׁ see Gesen. *Lex.* on the latter word.

^b For though David established a force of cavalry and chariots after the defeat of Hadadzezer (2 Sam. viii. 4), and Absalom also possessed horses (2 Sam. xv. 1), Solomon was the first who established a mart for them in Palestine (1 Kings x. 28, 29).

a stone wall, as in Prov. xxiv. 31; Ezek. xlii. 10.^a יִשְׁכְּנֵנִי shall [or may] bite him, Qal Imperf. of נִשְׁךְ^b with suff. נִי (§ 58, 4). נָחָשׁ n. m. first occurring in Gen. iii. 1, the generic name of any serpent (Lee's *Lex.*), rt. נָחַשׁ to hiss (Gesen. *Lex.*). It often means a *poisonous* serpent, conf. Ps. lviii. 5 [4, Eng. Vers.] "*Their poison is like the poison of a נָחָשׁ*;" Prov. xxiii. 32, "*At last it biteth like a נָחָשׁ*." This kind sometimes lurks in walls and among rocks; see Amos v. 9, "*as if a man leaned his hand on the wall, and a נָחָשׁ bit him*;" and in the *stony* wilderness, which bounds the land of Palestine to the south, the fiery serpents which bit the Israelites were נְחָשִׁים, Numb. xxi. 4-9. Some suppose that the נָחָשׁ, as a poisonous serpent, is identical with the cobra di capello, called throughout the East *naja*, and which is often found in walls and stony places. (Fairbairn's *Imperial Dict.*)

VERSE 9.

199. מִסֵּעַ *He who pulleth up*, Hiph. Part. of נָסַע to pull up, pluck out, and hence, remove: Aquila, μετατιθὼν λίθους; so Syr.; Vulg., transfert. Gesenius and Heiligstedt render, "He who cuts out or quarries," and the word יִסְעִי in 1 Kings v. 31 seems to mean "they quarried," rather than, as in Eng. Vers., "they brought;" thus too מִסָּע in 1 Kings vi. 7 is rendered by Gesenius "a quarry:" but here in Eccles. x. 9 the more usual signif. of נָסַע, viz., to pull up, or to remove, is perhaps preferable. The allusion may be to the removal of a landmark, Deut. xix. 14. יַעֲצִב shall [or may] be pained, Niph. Imperf. followed by אֵל denoting the instrument, conf. ii. 3. Such hurt might arise from the falling of the stones, or from any incautious handling on the part of those who plucked them up. עֲצִים, either *wood*, Eng. Vers. (conf. Gen. vi. 14; xxii. 3, 9), the plur. form being used in Hebrew, where *portions* of a substance are meant (§ 108, 4, Rem. 1), or *trees*, as in ii. 6, the cutting down of which, and of fruit-trees especially, by an invader, has often occasioned poverty and famine, 2 Kings iii. 19, 25. יִסְכֵּן shall [or may] be endangered, for יִסְכֵּן by retract. of the accent, conf. vii. 26. It is found in Niph. here only. The Qal סָכַן means to dwell, also, to be poor, see note iv. 13, according to which last signification it might here in Niph. be rendered *shall be impoverished*, a meaning which suits the second signif. given to עֲצִים above. But it is observable

^a The lit. meaning of גֵּר or גֵּרָה appears to be a "wall" or "fence," whether of stone, brick, or any other material, Gk. φραγμός, Lat. maceria. It is never used of the wall of a city.

^b נִשְׁךְ is used of no other biting than that of serpents, viz., *lit.*, here and in ver. 8; Gen. xlix. 17; Numb. xxi. 8, 9; Prov. xxiii. 32; Amos v. 19; ix. 3: *fig.*, Micah iii. 5, "the prophets . . . that bite with their teeth," i.e., do real secret evil, as serpents bite treacherously and deadlily: see Pusey's *Comment. in loco*.

that as in Chaldee **כַּנְּנָה** means *to expose to danger*, and **כַּנְּנָה** = *danger* (Buxtorf's *Lex. Chald. Talm. Rab.* p. 1476), so in Hebrew the verb may perhaps bear this sense. Thus LXX., *κινδυνεύσει ἐν αὐτοῖς*; Eng. Vers., "shall be endangered thereby:" so Knobel, Heiligstedt, and M. Stuart. Gesenius and Hitzig, however, suppose the Niph. **נִכְנַן** to be a denominative from **נִכְנֵן**, a mattock, axe, or knife (Prov. xxiii. 2), and to mean "to be cut," and hence, "to be wounded:" thus the Vulg., *vulnerabitur ab iis*.

VERSES 10, 11. The use of wisdom is further illustrated.

VERSE 10.

200. **קָהָה** *hath made blunt* (Knobel, Heiligstedt, M. Stuart), Piel Perf. from **קָהָה** to be blunted, to be set on edge. Gesenius, Lee, and Parkhurst give to Piel here an intrans. sense, "hath become blunt," so Vulg. and Eng. Vers., but rather it is here trans., as Piel usually is when Qal is intrans.* The nominative may be either the cleaver of wood (ver. 9), or may be indef., "if *one* hath rendered blunt," conf. ix. 15. **וְהוּא** *and he*; if the pron. refers to the indef. subject "one," we have a like construction in Job xxviii. 3. **פְּנִים** *the edge*, lit., the front part or face (so **פֶּה** prop. mouth, plur. **פִּים** and **פִּיּוֹת**, means edge, Josh. vi. 21; viii. 24; Judg. iii. 16; 1 Sam. xiii. 21; Prov. v. 4); its position here between the governing verb and the neg. is unusual (§ 145, 1, *). **לֹא קָלַקַּל** *hath not sharpened*, lit., hath not moved to and fro (Gesen. *Lex.*), Pilpel Perf. (§ 55, 4), prop. written **קָלַקַּל**, but the second and third letters transposed to avoid the concurrence of two similar consonants, found only here and in Ezek. xxi. 26, where it probably means "he shook," i.e., the arrows in divining, from **קָלַל**, vii. 21. M. Stuart, after Hitzig, renders, "If one has dulled the iron, and there is no edge, he swings [it]," etc.; according to which rendering **הוּא** refers to **בְּרֹזֶל**, and **לֹא-פְנִים** = *edgeless*, conf. **לֹא בָנִים** childless, 1 Chron. ii. 30, 32, and **קָלַקַּל**, rendered here as a Present (§ 126, 3), retains its proper meaning of "to move to and fro," or "to shake." This rendering, however, is contrary to the accentuation, which connects **פְּנִים** with **קָלַקַּל** by a conjunctive accent. **וְהוֹלִים יִגְבֵּר** *then he increases strength*. **וְ** *then*, conf. iv. 11; its signification is not altered by its separation from the verb: the plur. of the noun gives intensity. **יִגְבֵּר** to be strong, and in Piel, to make strong, or to strengthen. The last clause, lit. rendered, runs thus, *but the advantage of*

* To the objection of Preston (*in loc.*) "where is the **אֶת** before **הַבְּרֹזֶל** if **קָהָה** is transitive?" the answer obviously is, that **אֶת**, though frequently used before words in a definite state, is also frequently omitted.

making to prosper (is, *i.e.*, belongs to) *wisdom*, *i.e.*, wisdom is profitable to cause success. הַכִּשְׁיִר Hiph. Inf. of כִּשְׁר, ii. 21, here used as a verbal noun, and governed by the preceding word, which is connected with it by a conjunctive accent: other examples of the Hiph. Inf. used as a noun are הוֹבִיחַ Job vi. 25, הַמְּשִׁיל Job xxv. 2, הַשְּׁבִיל Job xxxiv. 35. The meaning of the verse is that skill and science will accomplish what mere strength cannot. They will save toil and expense. "Strength without wit prevails not." (Bp. Hall.)

VERSE 11.

201. יִשָּׁךְ, see x. 8. The art. before נָחַשׁ either designates an object well known, or refers to the serpent mentioned ver. 8. בְּלֹא *without*, generally written בְּלָא, vii. 17. לִחַשׁ, in pause for לָחַשׁ, prop. a whispering, and hence, an incantation." בָּעַל הַלָּשׁוֹן an idiomatic expression (see § 106, 2, a), conf. ver. 20; vii. 12; viii. 8, in all which passages בָּעַל being in construction may be rendered *possessor* [of]. The Eng. Vers. is "Surely the serpent will bite without enchantment, and a babbler is no better," *i.e.*, as the serpent, unless it is charmed, will bite, so a babbler, unless he is prudently managed, will do harm. But why mention should be here made of a babbler (or, as some render, a slanderer^b) does not appear; the verse seems intended, like the preceding, to show the importance of wisdom, and hence a better rendering is, *If the serpent bite without enchantment, then there is no gain to the possessor of a tongue* (LXX., τῷ ἐπαδοντι), *i.e.*, a charmer must be quick in the use of his incantations, else the serpent will bite before he has charmed it, and so a wise man will be prompt. The construction of this verse corresponds with that of the first half of ver. 10, and therefore it is probable that the particles ׀ and ׀ have the same meaning in both, *viz.*, *if . . . then*. The practice of charming serpents is alluded to also in Ps. lviii. 5, 6 [4, 5, Eng. Vers.]; Jer. viii. 17; Sir. xii. 13; James iii. 7. It is still extensively employed in the East.^c

^a Dr. Fairbairn, who supposes the נָחַשׁ, as a poisonous serpent, to be identical with the naja, or cobra di capello (see ver. 8), remarks that this latter species is used to this day in the East for the purpose of incantation, and so the נָחַשׁ was used, and hence often means "enchantment," see Levit. xix. 26; Numb. xxiii. 23; xxiv. 1; Deut. xviii. 10; 2 Kings xxi. 6.

^b Vulg., "qui occulte detrahit," but it seems to have read בָּעַל לִחַשׁ.

^c The following account of the mode in which it is still practised in the East is given by a Mr. Gogerly, a missionary in India, "The man [*i.e.*, the snake charmer] began to play upon his pipe, and proceeding from one part of the garden to another, for some minutes stopped at a part of the wall much injured by age, and intimated that a serpent was within. He then played quicker, and his notes were louder, when almost immediately a large cobra di capello put forth its hooded head, and the man ran fearlessly to the spot, seized it by the throat and drew it forth. He then showed the poison fangs, and

VERSES 12—15. In contrast to wisdom are shown the evil effects of folly.

VERSE 12.

202. חֵן *favour*, subst. for adj. (§ 106), conf. ii. 23. The meaning is that a wise man's words are such as procure favour. שְׂפָתָיו pl. constr. of שֶׁפֶה f., used here for the dual, conf. Ps. xlv. 3; lix. 8; Is. lix. 3. *Lips* are also put by meton. for *words*, conf. note vii. 10. תִּבְלַעְנִי *swallow him up*, i.e., prove his ruin, Piel Imperf. 3 p. f. s. with suff. and demonst. ה, agreeing with a nominative plur. of things, not persons; see a like construc. iv. 8. With the sentiment in this clause conf. Ps. lxiv. 8; Prov. xii. 13; xviii. 7, "a fool's mouth is his destruction." Thus Adonijah, e.g., foolishly spake against his own life, 1 Kings ii. 23; and Rehoboam, by giving grievous, instead of gracious, words to his people, caused their revolt, 1 Kings xii. 1-19.

VERSE 13.

203. תְּחִלָּתָא *the beginning* [of], n. f. construc., rt. חָלַל, meaning in Hiph. to begin. פִּיָּהּ *his mouth*, i.e., the words of his mouth. הוֹלִילָהּ, see note i. 17. The meaning is that the words of a foolish man are provoking, and lead on from folly to rage, which will end in harm to himself and others.

VERSE 14.

With the declaration in the first clause conf. v. 2. The remainder of the verse has been thought by some to be an instance of a fool's multiplication, or repetition of words (like Battus's "sub illis montibus erant, et erant sub montibus illis," Ovid, *Metam.* ii. 703), but more probably it is a confutation of his folly in promising or boasting of things beyond his power, since no man can himself foreknow, or learn from others what is to be; see iii. 22; vi. 12; viii. 7; xi. 2. There is implied an ellipsis of a conjunction at the beginning of the second clause, e.g., "although man knoweth not."

204. הָאָדָם *not*, as Mendlesohn, "the man," i.e., the man last mentioned, the fool, for then we should have had הָאִישׁ or הוּא, but man generally, as in i. 3; vi. 12; viii. 17. מֶה-שֶׁיְהִיָּה *what shall be*. The LXX., which renders τί τὸ γένόμενον;

beat them out; afterwards it was taken to the room where his baskets were left, and deposited among the rest." The same missionary also observes, "The snake-charmer applies his pipe to his mouth, and sends forth a few of his peculiar notes, and all the serpents stop as though enchanted; they then turn towards the musician, and approaching him within two feet, raise their heads from the ground, and bending backwards and forwards keep time with the tune. When he ceases playing, they drop their heads and remain quiet on the ground." Fairbairn's *Imp. Dict.*: see too the word לָחַשׁ in Parkhurst's *Heb. Lex.*, where various authorities on serpent-charming are quoted.

Symm., τὰ γινόμενα; Vulg., quid ante se fuerit, also the Syr. and Arab., appear to have read מִן-שְׁהָיָה, to avoid, perhaps, what they thought a tautology in the following clause, but the Chald., Eng. Vers., and most Commentators follow the Masoretic text. וְאִשֶּׁר and what (Eng. Vers.). מֵאַחֲרָיו either *after him*, conf. iii. 22; vi. 12, or *after that*; if the latter, the meaning is that a man knows not what is soon to happen, and still less what is to happen after that. M. Stuart, however, renders this last clause, "for what shall be after him, who shall tell him?" Thus וְ is causal (§ 155, 1, c), as in viii. 15, and corresponds to וְ in the similar passage viii. 7. With מֵאַחֲרָיו i.q. אַחֲרָיו conf. מִבְּעַד i.q. בְּעַד, Cant. iv. 1.

VERSE 15.

205. עָמַל though generally masc. is here fem. (Gesen. *Lex.*; Ewald's *Gram.* § 366, pub. 1835). תִּנְּעֵנֵנוּ *wearies them*, Piel Imperf. 3 p. f. s. of נָעַע, i. 8; suff. with union syll. (§ 58, 4). The sing. pers. pron., referring to a plur. antecedent, is either used collec., or denotes distribution, *each or every one of them*, conf. for a like use of the pronoun Deut. xxi. 10; Josh. ii. 4. אֲשֶׁר *because* (Eng. Vers.), conf. iv. 9. יָדַע is followed by an Inf. with pref. לְ, as in iv. 13. The latter clause of this verse seems a proverbial saying, denoting that the foolish weary themselves by taking a circuitous method of doing things, because they are ignorant of the plain, direct, way of doing them, just as if one should travel a long round to a city instead of going thither by the broad highway.

VERSE 16—19. The value of wisdom and mischief of folly are further shown from the evil or good resulting to a land according to the character of its ruler and princes.

VERSE 16.

206. אֵל, conf. iv. 10. The nature of this woe is forcibly described, Is. iii. 5. וְ may be rendered *for*, or may give a rel. sense to the pron. הָ (§ 123, 1, Rem. 1). נָעַר in pause for נָעַר means lit. a child, lad, or young man. LXX., νεώτερος; Vulg. and Syr., puer; Arab., adolescens. (Walton's *Polyg.*) Aristotle says that young men are unfit for government, because τὸ βουλευτικὸν ἀτελές, their consultative power is very imperfect (*Polit.* cap. 7), and hence he would not even admit them to lectures on politics, πολιτικῆς οὐκ ἔστιν οἰκείος ἀκροατῆς ὁ νέος (*Ethics*, Lib. i. 3). Sometimes, however, a young king has proved a blessing to his

^a Hitzig thinks that the הָ is used for the sake of euphony instead of the preformative וְ, the proper form of the word being וְנָעַנֵנוּ, but for this there is no authority; it is more likely that עָמַל, like many other Hebrew nouns, has both a masc. and fem. gender.

kingdom, as, *e.g.*, Solomon (1 Kings iii.), Josiah (2 Chron. xxiv. 1-3), and our Edward VI. Perhaps, therefore, נָעַר, as many Commentators think, is here used metaph. for one, who, though of a good age, is a child in understanding and knowledge, conf. 1 Cor. xiv. 20, "*be not children in understanding.*" Thus the word seems to be used in Is. iii. 4; 2 Chron. xiii. 7, in which latter passage it is applied to Rehoboam, who at the time was forty-one years old. Wrongly Desvœux, Döderlein, Spohn, Bauer, and Dathe understand it to mean *slave*, in opposition to "the son of nobles," ver. 17, for though נָעַר sometimes, like παῖς and puer, denotes a *servant*, it is not the appropriate term for *slave*, for which we should rather have expected עֶבֶד, but neither signification is here required. בִּבְקֹר in the morning; the Orientals take a light meal in the morning, and hence to feast in the morning was a mark of luxury and intemperance, see Is. v. 11; Acts ii. 15; 1 Thess. v. 7; conf. Juv. *Sat.* i. 49, 50, *Exsul ab octava Marius bibit, et fruitur Dis iratis*; Cic. *Philipp.* ii. 17, 29, *ab hora tertia bibebatur, ludebatur, vomebatur*. The morning was the appropriate time for princes to attend to the affairs of State, Jer. xxi. 12. יֹאכְלוּ in pause for יֹאכְלוּ (§ 29, 4), *are wont to feast* (§ 127, 4, b).

VERSE 17.

207. אֲשֶׁרֶךְ contrac. for אֲשֶׁרֶךְ (§ 91, 2, Rem. 2), *Blessings to thee*. אֲשֶׁר happiness, is found in the plur. constr. "only, and has the force of an interjection. חֲוָרִים nobles, elsewhere written defect. חֲוָרִים, plur. of חֹר used in the plur. only, from חֹר, *i.q.*, rad. Arab. to be free, to be free-born (Gesenius and Simonis), or from חוֹר or חוֹר fine linen, in plur. meton. "nobles as arrayed in white and splendid robes" (Lee). Here *the son of nobles* means one who belongs to the class or rank of nobles, as in Job xxx. 8 "sons of fools" means fools; Ps. lxxii. 4 "sons of the needy" = the needy: Vulg., *cujus rex nobilis est*. The reference seems to be not only to nobility of birth, but of character, conf. John viii. 39, "*If ye were Abraham's children, ye would do the works of Abraham.*" In בָּעֵת the art. denotes the season suitable for feasting. יֹאכְלוּ implies here *drinking* as well as eating, and may be rendered "do feast," hence at the end of the verse שְׂתִי, lit., a drinking, a carousing, is preceded by an article as well as a preposition. בְּ in בְּגִבְוֹרָה and in בְּשֵׁתִי means *for, i.e., in respect to, on account of*, conf. ii. 24; 2 Ki. xiv. 6; Jon. i. 14: Heiligstedt and Hitzig think that it here implies a notion of *exchange*, conf.

^a It is true that in Prov. xxix. 18 we have אֲשֶׁרֶה, but that is an instance of the ' being dropped (§ 91, 2, Rem. 1, and Gesen. *Lex.* p. 90), conf. 1 Sam. xxx. 26, לְרָעָהוּ for לְרָעָהוּ; 1 Kings xvi. 11, וְרָעָהוּ for וְרָעָהוּ.

iv. 9, *i.e.*, they feast to get strength in exchange for the food, etc., conf. Ewald's *Gram.* § 521, 3 (3) *a*, (pub. 1835). Kings and princes are cautioned against drunkenness, Prov. xxxi. 4, 5.

VERSE 18.

208. **בְּעִצְלָתָם** *through much slothfulness*. **בְּ** with vowel homogeneous to (־) (§ 28, 2). **עִצְלָה** (written **עֲצִלּוֹת** Prov. xxxi. 27) f. of **עָצַל** not in use. The dual here denotes intensity, or the inactivity of *both* hands. **יָפַךְ** *becomes weak*, or *decays*, Niph. Imperf. from **מָכַךְ** to melt away, to pine, and hence to decay, cogn. with the more ancient **מוֹךְ**. **הַמִּקְרָה**, lit., *the framework*, and hence *the building* (Lee's *Lex.*), n. m. (prop. Part. Piel) with art., rt. **קָרָה** to meet, and in Piel to make to meet, applied to the joining of beams. In Ps. civ. 3 occurs **הַמִּקְרָה** the Piel Part. with art., but without daghesh in **מ**. **שְׁבִלּוֹת** *remissness* [of], lit., a letting down of, n. f. seg., rt. **שָׁבַל** to be depressed. **יִרְדֵּף** *drips, i.e.*, lets in rain through the chinks in the roof (Gesen. *Lex.*). The verb occurs in two other places only of the Old Testament, *viz.*, in Job xvi. 20; Ps. cxix. 28. There is evidently allusion to the nature of Oriental roofs, which being flat, and generally composed of planks and brushwood overspread with earth and small stones, easily admit the rain, if they are not kept in constant repair.^a Some, as Le Clerc, Seb. Schmidt, Mich., Rosenmüller, and Holden, regard this verse as a detached apothegm, intended to warn against sloth in general (conf. iv. 5), than which few things are more opposed to wisdom, but it may be understood fig. of the evil consequences to a State from the slothfulness of the careless rulers alluded to in ver. 16 (so Döderlein, Kaiser, Umbreit, Bp. Patrick, Poole, and others); conf. the metaph. use of **מִכְשָׁלָה**, Is. iii. 6; and of **סָפָה**, Amos ix. 11.

VERSE 19.

209. **לְשִׁחוֹךְ** *for laughter*, conf. ii. 2. **לְ** *on account of* (Gesen. *Lex.* (6) p. 423). **עֲשִׂים** Part. for the finite verb *they prepare*, or *they make ready*, conf. Gen. xviii. 7, 8; 2 Sam. xii. 4, and the use of *ποιῶ* in Matt. xxii. 2; John xii. 2. The

^a The following passage from Miss Rogers's *Domestic Life in Palestine*, ch. viii. p. 169, shows that the same kind of roofs are still in use. "In preparation for the winter rains the roofs had all been newly covered with mortar made of earth—brought from the common or unenclosed land of the hills—well mixed with straw. . . . Out of the lately made roofs of earth fresh green grass had sprung, so that every house-top looked like a green plat. . . . But these grass-grown roofs are rarely sound enough to keep out the rain. We often heard our neighbours complaining of water pouring in torrents into their rooms, and I have sometimes been roused in the night by an unexpected sprinkling." See also Robinson's *Bib. Researches*, i. 243; ii. 279. Shaw, 210. Lane, i. 27.

Participle here denotes what is wont to be done, *conf.* ix. 16; if, as I think probable, the reference to bad rulers is still continued, the nominative is שָׂרִים, understood from ver. 16, but if, according to others (*e.g.*, Holden), the verse has no connection with the context, the nominative is indeterminate (*Germ. man, Fr. on, Eng. they, one*) § 137, 3; thus *Eng. Vers.*, "a feast is made." לָחֵם *a feast*, *conf.* Dan. v. 1. שְׂמֵחָה חַיִּים *makes life glad*, *conf.* Ps. civ. 15. The last clause the *Eng. Vers.* renders "but money answereth all things:" *Symm.* ἀργύριον δὲ εὐχρησθήσκει εἰς ἅπαντα, money will serve for all things; *Vulg.*, pecuniæ obediunt omnia; *Lee*, "silver gives a favourable answer as to all" (*Heb. Lex.*), taking יַעֲנֶה as the *Qal Pres.*, and giving to אֵת the force of *in reference to* (*Lee's Gram.* 229, 9). As the *Hiph. Imperf.*, however, of עֲנֶה has the same form as the *Imperf. in Qal*, the clause may be rendered as by *M. Stuart* (*conf.* v. 19), *but money procures every thing*, *lit.*, makes every thing to answer, or respond, to one's wishes. כֶּסֶף is put for money in general, as in v. 9; vii. 12: for like declarations of its potent influence see *Aristoph. Plutus*, ver. 146, ἅπαντα τῷ πλουτεῖν γὰρ ἔσθ' ὑπήκοα. *Hor. Lib. ii. Sat. iii.* 94-97; *Epis. Lib. i.* 6, 37; *Juv. Sat. i.* 110-113.^a If this verse refers to the princes spoken of, ver. 16, חַיִּים means *their* life, and the last clause denotes that money furnishes them with all the means of indulgence, or, according to *Hengstenberg*, money is the apology for all crimes, he who has money may allow himself any liberty; *stultitiam patiuntur opes*, *Hor. Lib. i. Epis. xviii.* 29; *Virtus, nisi cum re, vilior algâ est*, *Lib. ii. Sat. v.* 8: but, if the verse has no connection with what has gone before, the last clause may be merely a recommendation of diligence, which procures money, by which also other things are obtained.

VERSE 20.

A caution against speaking evil of rulers, since they will be sure to discover it. 210. גַּם "moreover" (*Arab. Vers.*), but seems rather to have here, as often, an intensive sense, *even*, *LXX. καὶ γε, et quidem*, and *conf.* the *Syr. and Eng. Vers.* מֵדַע or מִדַּע *n. m. mind or thought*, *rt.* יָדַע; it occurs elsewhere in 2 *Chron. i.* 10-12; *Dan. i.* 4, 17 only, where it means *knowledge* or *science*, and hence *Geier* renders, "on account of thy superior knowledge speak not reproachfully of the king" (because he may be young or foolish), but here it seems to be used in a different sense,

^a Things which it cannot procure are health, purity of heart, peace of conscience, the favour of God. "Riches profit not in the day of wrath," *Prov. xi.* 4; "A man's life consisteth not in the abundance of the things which he possesseth," *Luke xii.* 15.

and to be rightly rendered by the Vulg. cogitatio, LXX. *συνείδησις*, Eng. Vers. thought, Syr. mind." Render, "Even in thy thought curse not the king;" conf. Ex. xxii. 28, "*Thou shalt not curse the ruler of thy people*;" quoted in Acts xxiii. 5. מַלְךְ is put before the verb for emphasis. בַּחֲדָרַי מִשְׁכְּבִי, lit., in the chambers of thy bed, i.e., in thy bed-chamber, the plur. used for the sing., conf. Job xvii. 13; Ps. lxiii. 7, עַל יְצוּעַי "upon my beds."^b חֲדָר a chamber, especially, an inner chamber, in Arab. a curtain which is extended before an inner chamber, rt. חָדַר to enclose; conf. *ταμιεῖον*, Matt. vi. 6. In Eastern houses there are seldom any special bedrooms. A low divan, raised round the sides of the room (the large room of the house) serves for seats by day; and on it they place their beds by night (Robinson's *Researches*, i. 134, 242; iii. 32). There is, however, no doubt that at least in great houses in Palestine there were rooms set apart as bedrooms; see 2 Sam. iv. 5; 2 Kings xi. 2:^c in Egypt there were also such, Gen. xliii. 30; Ex. vii. 28 [viii. 3, Eng. Vers.]; and in Syria, 2 Kings vi. 12. עֲשִׂיר, see ver. 6; here the term may refer to the princes or governors under the king, who are commonly rich, or to any other rich men who can oppress or punish others by their wealth, as kings can by their power (Poole). עוֹף הַשָּׁמַיִם "a bird of the air" (Eng. Vers.), but עוֹף may here be a collec. noun, *the birds*, as in 2 Sam. xxi. 10; Ps. l. 11, and being in construc. has its art. prefixed to the noun in the gen. (§ 111, 1), conf. vii. 2. יִלְךָ will convey, lit., will make to go, Hiph. Imperf. of יָלַךְ. בְּעַל הַכְּנָפִים *the winged tribe*, lit., the possessor of wings; here בְּעַל, like עוֹף, may be used of the genus, and the position of the art. is similar, though, according to the Q^ri, ה is redundant. The repetition of the metaphor is a mark of poetic diction, and the meaning of the passage is that the most secret things are often brought to light in a surprising and unexpected manner: conf. Juv. *Sat.* ix. 102, *O Corydon, Corydon, secretum divitis ullum esse putas? Servi ut taceant, jumenta loquentur, et canis et postes et marmora: claude fenestras, vela tegent rimas, junge ostia, tollito lumen e*

^a Dr. Pusey says, "מִדָּע is not 'knowledge,' but 'the place of knowledge,' 'conscience.' It is the word by which, as Gesenius remarks, the Peshito renders *συνείδησις*, 2 Cor. v. 11. Neither דָּעַת 'knowledge,' nor מִחֲשָׁבָה 'device,' 'purpose,' would have expressed the idea." (*Lect. on Daniel*, p. 325.)

^b Lee terms it the plur. of excellence (*Lex.* on the word יָצַע, and *Gram.* Art. 223, 3). The same kind of plur. often occurs in the Apocalypse, e.g., *δικαιώματα*, Rev. xix. 8; *σάρκας*, xvii. 16; xix. 18, 21; *αἰῶνες*, i. 6, 18; xviii. 24, *αἵματα* (Basilian MS.).

^c Conf. 2 Chron. xxii. 11, but in both places the correct rendering is "the chamber of the beds," i.e., a store room, in which beds and bedding were kept, when not in use, and thus better adapted for the concealment of Joash. (Calmet, *Dict. of Bib.*, Art. *Beds.*)

medio, clamant omnes. Other instances of hyperbolic modes of speech are Hab. ii. 11, “*the stone shall cry out of the wall;*” Luke xix. 40, “*the stones would immediately cry out;*” Cic. *pro Marcello*, ii., “*Parietes, medius fidius, C. Cæsar (ut mihi videntur), hujus curiæ tibi gratias agere gestiunt.*” *Les murailles ont des oreilles.* ὄτα καὶ ὀφθαλμοὶ βασιλέων πολλοί (Erasmî *Adag.* i. 2, 2).

CHAPTER XI.

From this chapter to the close of the book Qoheleth assumes a more decidedly religious tone, as though he had now after his varied experiences attained to a clearer perception of the true sources of happiness. In ver. 1-6 he urges to beneficence by various considerations which show its connection with that wisdom of which he had been speaking. Then follows an exhortation, which is carried on into the following chapter, to prepare, even in youth, for approaching sorrow, death, and judgment.

VERSE 1.

211. שָׁלַח *cast forth*, Piel Imper.; see Gesen. *Lex.* on שָׁלַח. לֶחֶם *bread* (Eng. Vers.), either *literally* (as Grotius, Le Clerc, Rosenmüller, Knobel, and others), or the *effect* is put by meton. for the *cause*, *i.e.*, “*bread*” for “*the seed of which bread is made,*” conf. John iii. 19, αὕτη δὲ ἐστὶν ἡ κρίσις, “*this is the condemnation,*” *i.e.*, the *cause* of it. Thus Bp. Lowth renders it here *bread-corn* (*Heb. Poet. Lect.* x. vol. i. p. 222); so Parkhurst (*Heb. Lex.*), conf. Is. xxviii. 28; Ps. civ. 14; Job xxviii. 5. עַל-פָּנָי *upon the surface* [of]. V. de Pahn and Bauer render *beside*, but it may be doubted whether the words ever have that meaning: עַל alone would have expressed *beside*, as in Is. xxxii. 20, and the allusion here does not seem to be to the sowing on wet or marshy ground in the hope of an abundant crop, but rather to casting bread or seed where apparently it must be lost or perish; and the precept intended is, Do good, even where it seems you have no prospect of any return. In a like sense, σπείρειν πόντον, σπείρειν ἐν πόντῳ, are used by Theognis [*Γνωμ.* ver. 105], and Phocylides [ver. 141], of doing good to the unworthy and ungrateful. The second clause contains a promise that such beneficence shall not be unrewarded, conf. Deut. xv. 10; Prov. xix. 17; Matt. x. 42; 2 Cor. ix. 8. בְּ before רֶב denotes limitation of time, and should be rendered *within* (Gesen. *Lex.*); so in Is. xvi. 14, בְּשָׁלֹשׁ שָׁנִים *within three years*. It is remarkable that a similar saying to this is found among the Arabs, *Benefac, projice panem tuum in*

aquam, aliquando tibi retribuetur, quoted by Knobel from H. F. de Diez (*Denkwürdigkeiten von Asien*, i. p. 106).^a

VERSE 2.

212. *Give a portion to seven and even to eight*: subau. *men*, or *persons*, after the numerals, as in 1 Sam. xviii. 7; Ps. xci. 7; Is. xxxvii. 36. *Seven* was a number of completeness, and therefore the exhortation is to be as liberal as possible. It was customary to send portions to the poor at festivals, Neh. viii. 10; Esth. ix. 22. *Eight*, added to seven, here expresses a very large number, enough and more than enough,^b conf. Micah v. 4 (5, Eng. Vers.), “*Then shall we raise against him seven shepherds, and eight principal men.*” So “*six and seven troubles*” denote troubles however numerous, Job v. 19, and “*three and four transgressions*,” Amos i. 3, multiplied transgressions; conf. the use in Homer of τρὶς καὶ τέτρακτις, *Odyss.* E. 306; *ter et quater*, Hor. *Od.* i. 31, 13. In the second clause מַה־יְהִיָּה is put in apposition to מַה־יִּהְיֶה, e.g., *thou knowest not what shall be* [viz.] *evil on the earth*: see a like construction 2 Kings viii. 12; Esth. vi. 3. Holden renders, *for thou knowest not what evil is* (or exists) *upon the earth*, i.e., distribute thy wealth in acts of charity, and kindness to as many as possible, for being rich thou art ignorant to what degree poverty and misery prevail upon the earth. All the ancient versions, however, and the Eng. Vers., take מַה־יְהִיָּה in a fut. sense, viz., *what is about to be*, or *is coming*, and the meaning seems to be that we should be liberal because we may not long have the power of giving, but may ourselves come into misfortune, and need help; conf. Publius Syrius: *habet in adversis auxilia, qui in secundis commodat. Homo, qui in homine calamitoso misericors est, meminit sui* (*Moral Sentences*, Patav. edit. 1740). A like sentiment, but in reference to the life to come, is

^a Another, and very different, explanation of this verse, “cast thy bread,” etc., is given by Mendlesohn, who thinks that Solomon is here advising *merchantmen* to trade by sea to a distance, in order that they might become rich, and (see ver. 2) to distribute their goods in several vessels for better security. There does not, however, seem any reason why Solomon should here give this advice to merchantmen: moreover, לֶחֶם can hardly mean substance in the sense of wealth; and the ellipsis of “vessels” after the numerals “seven” or “eight” in ver. 2 is far-fetched. On the other hand, nearly all the Rabbinic and Christian commentators consider that the duty here exhorted to is that of charity; though whether the expression “cast thy bread upon the waters” is merely a proverbial saying, or has reference to the mode of sowing seed in Egypt on the waters of the Nile, is doubtful.

^b The following is Dr. Pusey’s comment on this passage in his note on Amos i. 3: “*Seven* is used as a symbol of a whole, since *on the seventh day God rested from all which He had made*, and therefore the number seven entered so largely into the Jewish ritual. All time was measured by seven. The rule then is ‘give without bounds; when that whole is fulfilled, still give.’” (*Minor Prophets*, p. 155.)

uttered by our Lord in the parable of the unjust steward, Luke xvi. 9, "Make to yourselves friends," etc.

VERSE 3.

213. אם If, LXX. *ἐάν* so Gesenius, Preston, Heiligstedt; *When* (M. Stuart). נָשָׂם (with) *rain*, conf. xii. 2, the accus. governed by a verb of filling (§ 138, 3): נִמְלֵאֵי, not נִמְלֵאֵי, because the Imperf. here expresses what is habitually done. יִרְקוּ *they empty* (it, *i.e.*, the rain), Hiph. Imperf. of רִיק to be poured out or emptied. This apparently proverbial saying may mean that as the clouds return to the earth the water they have gathered from it, so good returns to him who does it. Render the next saying, *and whether a tree falls toward the south, or whether toward the north, in the place where the tree falls there it will be.* וְאִם . . . אִם *if . . . if = whether . . . or* (Gesen. *Lex.* (C) (1) *b*), conf. xii. 14. בְּדָרוֹם, lit., *in the south*, but ב from its primary sense of entering in gets the signif. of motion to or towards (Gesen. *Lex.* p. 97). מְקוֹם is in construc. with שׁ (§ 116, 2), conf. Gen. xl. 3; Levit. iv. 24; also, though in construc. it has a distinctive accent, conf. i. 7. הִיוּ *it will be*, apoc. Imperf., with א pleonastic, of הָיָה = הָיָה. Knobel says that הִיוּ is a Chaldee form, but if so, it should have been pointed הִיָּו, see the Chaldee verb הָיָה (Gesen. *Lex.* p. 219). יְהִי corresponds to the shortened Imperf. יְהִי (§ 75, Rem. 1, N.B. 3, *e*). The meaning of the saying probably is, that in whatever quarter our bounty is bestowed, it will not be lost to us, just as the tree, wherever it falls, will be for the benefit of its owner.

VERSE 4.

214. *He who watcheth the wind will not sow; רִיחַ without the art. = any wind: and he who looketh at the clouds will not reap; ב with art. (·) before a class of objects in nature.* The verse seems to imply, that if we wait for just such seasons and objects of beneficence as we desire, we shall never do good at all. *A man must make his opportunity, as oft as find it.* (Bacon's *Advancement of Learning*, bk. ii. ch. xxiii.)

VERSE 5.

215. Perhaps רוּחַ is better rendered here *the wind* (Grotius, Rosenm., Knobel, Ewald, Heiligstedt, and others), as by the Syr. and Arab., than *the spirit*, as by the LXX., Vulg., Targum, and Eng. Vers., conf. John iii. 8, τὸ πνεῦμα ὅπου θέλει πνεῖ, κ. τ. λ.; Lucret. *de Rerum Natura*, iii. 270, Sic calor atque aer et venti cæca potestas mista creant unam naturam. בְּעֲצָמַי *as the bones* (Eng. Vers.); but the art. is not expressed in the Heb.; LXX., ὡς ὀστέα: after ב (§ 28, 2) there is an

ellipsis of *thou knowest not*, which must be supplied from the preceding clause, conf. x. 1. הַמְּלֵאָה *the pregnant one*: so “plena” is used in Ovid, *Metam.* x. 469. With Qoheleth’s statement conf. Ps. cxxxix. 13-16. כָּהֵן so, contrac. from כָּהֵן כָּהֵן, *i.q.*, כָּהֵן כָּהֵן so so, even so (Gesen. *Lex.*). מַעֲשֵׂה here = *the appointment or purpose* [of]. אֲשֶׁר יַעֲשֶׂה *who doeth, or who appointeth, not, who maketh*, as in Eng. Vers. Beneficence is here urged from the consideration of our ignorance of the future purposes of God with regard to ourselves and others, which should therefore lead us to improve every opportunity of doing good. The inscrutability of God’s dealings has been before adverted to in this book, see iii. 11; viii. 17; ix. 12.

VERSE 6.

216. Render, *In the morning sow thy seed, and in the evening withhold not thy hand, for thou knowest not which shall prosper, whether this or that, or whether both of them equally shall be good.* It is an exhortation to do good at all times, because a blessing, more or less, will follow, and is applicable to *all* labours for the good of others: conf. Prov. xi. 18, “*To him that soweth righteousness shall be a sure reward,*” Gal. vi. 9, “*In due season we shall reap, if we faint not.*” “*Morning*” and “*evening*” are put poetically for all times, as in Gen. xlix. 27 (Knobel), or are mentioned as being the usual times of sowing in Palestine on account of the mid-day heat (M. Stuart). With ל before עֶרֶב, a noun of time, conf. i. 10; ix. 12. אֶל-תִּנָּח, lit., *cause not to rest*, Hiph. Imperf. apoc. for תִּנָּח, conf. vii. 18; x. 4. אֵי before הֵאָרִי gives it an interrog. sense *what? which?* (§ 150, 5). יִכְשֹׁר shall prosper, see x. 10; besides these places the verb is found in Esth. viii. 5 only. In the last clause אִם is interrog., being preceded in the foregoing clause by the interrog. הֲ (§ 153, 2), conf. Ps. xciv. 9; Prov. vi. 27, 28. כְּאֶחָד as one, *i.e.*, alike, equally (§ 100, 2, a), conf. Is. lxxv. 25.

VERSE 7—xii. 7. The use of wisdom in giving due consideration to approaching infirmity, death, and judgment.

VERSE 7.

217. † *Truly* (Eng. Vers.); LXX. καὶ Arab. *Porro*. It seems here to mark transition to another topic, as in ii. 12, and may be rendered *Then*. Qoheleth may refer to what he had before said about the satisfaction derivable from a contented enjoyment of God’s gifts, and also to the alleviations which wisdom brings under the various evils of life, as all tending to render existence pleasant. מִתּוֹק primarily what is sweet to the taste, see Judg. xiv. 14, 18; Ps. xix. 11, but here applied metaph. to the sight, conf. Eurip. *Iphig. in Aulis*, ver. 12, 18, ἡδὺν γὰρ τὸ φῶς

βλέπειν. הָאוֹר either lit., *the light of the sun* (Pisc. and others), or metaph. *the light of life* (Knobel, Heiligstedt, etc.), conf. Job iii. 16, 20; more fully אֹר חַיִּים, Ps. lvi. 14; Job xxxiii. 30. The ל before עֵינַיִם is written in the margin לָ, its usual form before a guttural, conf. Gen. iii. 6; Prov. x. 26, but we meet with ל before עֵינַיִם in 1 Sam. xvi. 7, and have לַעֲיֵן in Ezek. xii. 12, the guttural ע admitting a weak duplication (Ewald's *Gram.* § 120 [pub. 1835]).

VERSE 8.

218. בִּי *But* (Eng. Vers.), conf. v. 6. הָאָדָם, denoting not one particular man, but any one of the genus man; we in English should say “a man,” see Eng. Vers. שָׂמַח is either the Imperf. for the Imper. (§ 127, 3, c), or (as is less likely) there is an ellipsis of י before בְּכֻלָּם and *should rejoice in them all*, see Eng. Vers. יִזְכֹּר yet *let him remember*. חֲשָׁךְ, conf. v. 16, it here implies suffering and sorrow, to which all persons, good as well as bad, are liable. בָּא, not the Perf., but the Qal Part. The meaning is, either, every one who cometh (*i.e.*, who is born) into the world is subject to vanity, *i.e.*, sorrow; or, every thing which cometh can yield no substantial happiness: LXX., πᾶν τὸ ἐρχόμενον: Syr., quicquid venturum est; Arab., res omnis ventura.

VERSE 9.

Having said in the preceding verse that a man should rejoice, etc., Qoheleth here addresses himself to the young in particular, youth being more especially the season of enjoyment.

219. בְּחֹר *O young man*, a verbal noun, meaning lit. “chosen,” from בָּחַר to choose, and hence, “homo ætatis selectissimæ,” classed by Simonis among dagheshed nouns, having an intensive signification, daghesh in ח being compensated by (◌) under ב (*Arc. Form.* Sect. vi. p. 407). בִּי־לְיוֹתָךְ *in thy youth*. The noun is a fem. denom. of יָלַד (§ 86, 2, Rem. 6), ד without daghesh, because it precedes וַת (§ 21, 2, c). The union vowel of suff. in pause (§ 91, 1). בִּי may here mean *during*, and “youth” the season, not the object, of joy. וְיִטִּיבְךָ and *let make thee glad*, Hiph. Imperf. used as an Imper.; וִי for וַי (§ 24, 1, a) for וַי (§ 28, 1). With the meaning of the verb conf. vii. 3; Prov. xv. 13. בְּחַיֹּתֶיךָ *thy early life*. Nouns denoting age are generally in the plur. form (§ 108, 2, a), *quia diversa tempora, pluresque ætatis continuo crescentis gradus involvunt* (Simonis): hence יְלֻוֹת in this verse is an exception. בְּמַרְאֵי עֵינַיִךְ, lit., *according to the sights of thine eyes*, *i.e.*, according to the various objects you behold: but the Q^ori has בְּמַרְאֶה *according to the sight or seeing* [of], LXX. ἐν ὁράσει,

which reading, found in 41 MSS. of Kennicott, our Eng. Vers. follows. וְרַע, Qamets in last syll., see marg. note, and conf. Ezek. xxv. 3; Hos. viii. 7; Ps. cxxxv. 21. The meaning is, "enjoy whatever thou seest and desirest, which may be conducive to thy happiness, but know that for the manner in which thou enjoyest these things God will bring thee to account." Some (as, *e.g.*, Aben Ezra, Jarchi, and Kimchi among the older commentators, Hartwell Horne, and Holden among the modern) think that the passage is ironical, for elsewhere we find such expressions as walking after the way of one's heart, and the sight of one's eyes, used in a bad sense, *e.g.*, in Numb. xv. 39; Job xxxi. 7; Ps. lxxxi. 12; Jer. xviii. 12; but since Qoheleth often in this book exhorts to a cheerful enjoyment of God's gifts, he probably here recommends such a use of them as is consistent with a sense of accountability to God: so LXX., Geier, Dathe, Bp. Patrick, Knobel, M. Stuart, and others, and this interpretation best accords with the preceding and following verses, where doubtless Qoheleth is speaking seriously. מִשְׁפָּט probably denotes (says Holden) judgment in the next life, as in xii. 14, though it may, he says, be explained in reference to the Mosaic covenant, founded on the sanction of temporal rewards and punishments; conf. note on viii. 12.

VERSE 10.

220. וְהָסֵר: *Therefore remove.* הָסֵר Hiph. Imper. apoc., and hence jussive (§ 48, 5). The lengthened form הָסִיר occurs in Ezek. xxi. 31; Qal סִיר to turn aside. וְ has the force of *therefore* (Eng. Vers.), conf. ver. 7 and Ezek. xviii. 32; Ps. iv. 4 (Gesen. *Lex.*). בָּעַם, see i. 18; ii. 23; it perhaps here denotes any passion, whether anger, grief, or anxiety, etc., by which the mind is disturbed,^a or may be put by meton. for the *cause* of sorrow, so that the meaning is, "Act not so as to bring sorrow upon thyself in the future." הַעֲבִיר *cause to pass*, Hiph. Imper. apoc. (§ 53, 3, Rem. 4). רָעָה refers to all hurtful pleasures. Young men are described by Aristotle as ἐπιθυμητικοί, *Rhet.* ii. 12; ὁ νέος . . . τοῖς πάθεσιν ἀκολουθητικός, *Ethic.* i. 1; Hor. *Ars Poet.* 163, *cereus in vitium flecti*. תִּלְדוּת, according to Eng. Vers., *childhood*, a sense admissible, because יָלַד means a child, Gen. xxi. 8, but as Qoheleth is here addressing a young man, the translation, *youth* (Latin, *adolescencia*),^b seems more suitable. שְׁחֵרוּת, an ἁπαξ λεγόμεν., lit., *time of dawn*, n. f.

^a So Bp. Patrick after S. Jerome.

^b Generally speaking the Romans extended *adolescencia* from the 17th to the 30th year, *pueritia* to the 17th year, and *juventa* (or *juventus*) from the 30th to the 46th year.

with term. וַיַּת, conf. ver. 9, *i.q.* שָׁחַר dawn, rt. שָׁחַר to break forth (Gesen. *Lex.*). Knobel classes it among the Rabbinic or later Hebrew words, but see note on i. 14; it is put, according to Gesenius, metaph. for *youth*; the LXX. renders it *ἀνοια*; Syr., ignorantia (*i.e.*, the ignorance of early youth); Eng. Vers., youth; but perhaps the lit. meaning here is best, and the clause may be translated *for youth, and so the dawn, is vanity, i.e., alike fleeting*. The ׀ before the word will thus be comparative, or Vav adæquationis, = ׁ, conf. vii. 1. So Dathe, and M. Stuart.

CHAPTER XII.

VERSE 1.

221. וַיַּת is here simply the copulative, “and,” the verse being closely connected with the foregoing (see note on xi. 7). The Eng. Vers. “now” is ambiguous. זָכַר *remember*, here implying fear, love, and obedience; the opposite term “forget” is predicated of the ungodly, Ps. ix. 18; cvi. 21. בּוֹרֵאֵיךְ *thy Creator* (Eng. Vers.). In Isaiah xvii. 7 we have עֹשֶׂהוּ “*his Creator*,” which shows that בּוֹרֵא and עֹשֶׂה are used promiscuously: so in Gen. ii. 4; conf. also Ps. cxv. 15 and cxxi. 2 with Is. xlii. 5 and xlv. 18. Hence the LXX. translates בּוֹרֵא indifferently by ποιεῖν or κτίζειν. Some think that here the plur. is the plur. of excellence, *thy great Creator* (§ 108, 2, b, ‡), but probably there is a reference to a plurality of Persons in the Ever Blessed Trinity, conf. Gen. i. 26, “Let us make man;” so in Job xxxv. 10, “Where is God my *Makers*?” Ps. cxlix. 2, “Let Israel rejoice in his *Makers*.” The Old Testament thus anticipates the fuller and clearer revelation of this doctrine in the New. עַד אֲשֶׁר לֹא *while not, i.q.* לֹא עַד, Prov. viii. 26, = בְּטָרָם (Gesen. *Lex.* (c) (1) p. 606), Symm. πρίν Vulg. antequam; conf. πρὶν ἤ, Matt. i. 18; Acts ii. 20. יְמֵי הָרֶעָה mean the time of old age, which brings with it many infirmities and sorrows; conf. Hor. *Ars Poet.* 169, *Multa senem circumveniunt incommoda*; Juv. *Sat.* x. 190, *Sed quam continuus et quantis longa senectus plena malis!* וְהִגֵּיעוּ Hiph. Perf. of נָגַע with ׀ consec. (§ 126, 6), but the accent is not, as generally, on the last syll.; see for exceptions to the rule Deut. viii. 12, 14; Prov. xxx. 9; Ps. xxviii. 1; and § 49, 3. אֵין . . . הִפֵּיץ; M. Stuart sees in this an instance of the separation by two intervening words of a noun in construc. from its genitive, but אֵין־לִי means lit. *there is not to me, i.e., I have not* (Gesen. *Lex.* (2) c).

VERSE 2.

In the following highly poetical description of old age (ver. 2-5)^a it is not implied that there is nothing in that period of life but sadness and gloom, for long life was one of the blessings promised under the Old Testament dispensation, and in the case of all righteous persons the hoary head was, as it still is, "a crown of glory," but here the dark side only of the picture is presented, and the young are exhorted to a life of piety by the (implied) consideration that thus they would be best prepared, when old age came upon them, to meet its infirmities, yea, would be even spared those infirmities, so far as they were the natural result of a misspent youth.

222. The first part of ver. 2 figuratively sets forth the insensibility of old age to pleasure; happiness and prosperity being often represented in Scripture by *light*, see Judg. v. 31; 2 Sam. xxiii. 4; Is. xxx. 26; lx. 20; Esth. viii. 16; conf. Catull. viii. 3, *fulsere quondam candidi tibi soles*; Hor. Carm. B. iv., Od. v. 8, *soles melius nitent*. According to the accentuation **הָאֵר** should be construed with **הַשֶּׁשֶׁשׁ**, though in the Syr. Vers. it is joined with the two following words, e.g., "*splendor lunæ atque stellarum*:" Knobel thinks that it is added to give greater strength to the expression; Aben Ezra, that it means *the dawn or twilight*; J. D. Michaelis, *the evening redness of the sky*; Hitzig, *the generally diffused light of day*: but perhaps it is simply an instance of *hendiadys*, "the sun and the light" being put for "the light of the sun." After "the moon and the stars" must be supplied **יְהִשְׁבּוּ** from the preceding clause; conf. x. 1 for a like construction. **יְהִשְׁבּוּ**, **י** consec. (Preston), conf. ver. 1. The last clause of the verse indicates the continued subjection of old age to infirmities and pains, just as in a rainy day, when one cloud is dispersed it is immediately succeeded by another. To see the force of the imagery it must be remembered that in Palestine the rainy season is the winter; in summer it scarcely ever rains, but in winter, the emblem of old age, it rains violently often for days together. The above explanation of this verse accords with that of Luther, Poole, Holden, and many other commentators. Mendlessohn, however, takes the first and second clauses to refer to dimness of sight, which

^a Lowth (*Sac. Poes. Heb.*, Lect. x. p. 219) terms ver. 2-5 a species of allegory, i.e., a succession of metaphors illustrating the infirmities of old age. Strictly speaking, however, an allegory is one continued metaphor, in which the literal meaning is sometimes blended with the figurative (see, e.g., Ps. lxxx. 8-16), not kept apart from it, as in the parable. (Conf. Lowth, Lect. x. p. 231-233 with Trench on the *Par.* p. 9.)

prevents old men from beholding clearly the luminaries of heaven, and the third clause to the repeated discharge of moisture from their eyes: but as dimness of sight is alluded to in the last clause of ver. 3, the mention of it there would be tautological, if spoken of here. Again, Witsius (*Miscel. Sac.* T. 2, Exerc. vi. § 15), Dr. Smith (*Sol. Portrait. of Old Age*, p. 26), Dr. Mead (*Medica Sacra*, p. 36), and others, interpret the first part of the verse of the decay of the mental faculties: but Holden well remarks on this opinion, (1) it does not appear that the sun, light, moon, and stars are ever used metaph. in the Scriptures for the mental faculties, and the writers just cited have not been able to produce any examples: (2) this exposition is irreconcilable with the second hemistich, "and the clouds return after the rain," which cannot be explained in reference to the intellectual powers. That Qoheleth in his description in this chapter of the infirmities of old age should omit all allusion to the decay of the mental faculties may perhaps be accounted for on the ground that such decay is less common in old persons than bodily decay, and that in this description he may have those especially in view who have led a life of libertinism and self-indulgence, and who consequently are chiefly affected in old age with bodily infirmities. See Poole's *Annot. in loco*; Cic. *de Senect.* cap. ix., *ista ipsa defectio virium adolescentiæ vitiis efficitur sæpius, quàm senectutis; libidinosa etenim et intemperans adolescentia effæctum corpus tradit senectuti.*

VERSE 3.

From general remarks Qoheleth now proceeds to a particular mention of some of the bodily infirmities and characteristic actions and feelings of an aged man (ver. 3-5).

223. **עַר אֵשֶׁר בַּיּוֹם שׁ** *in the day (i.e., the time) when*, a variation from **עַר אֵשֶׁר** in the preceding verse. **יָעוּ** *are tremulous*, י for ו (§ 9, 9), Qal Imperf. of **וָעָה** to be shaken, *i.q.* Greek *σειώω*, *σεύω*, frequent in Syr., Chald., and Zabian (Gesen., Knobel), but it occurs also in Esth. v. 9; Hab. ii. 7, and the noun **וָעָה** from **וָעָה** is found in Is. xxviii. 19; Jer. xv. 4; xxiv. 9; xxix. 18; xxxiv. 17; 2 Chron. xxix. 8. Juvenal, in his striking description of old age, mentions *tremencia membra*, *Sat.* x. ver. 198. The *keepers of the house* are the *hands and arms* of the body, which is here represented under the figure of a *house*, conf. Job iv. 19, **בְּתֵי-הָחָר** houses of clay; 2 Cor. v. 1, *οἶκλα τοῦ σαρκίνους* 2 Pet. i. 13, 14, *σκήνωμα* Plat. *Gorg.*, *οἰκίδιον σαπρὸν καὶ ῥέον*. **וְהִתְעָוּ** *and bow themselves*, Hith. of **עָוָה**, i. 15; י consec.; so in the next verb (Preston), conf. end of ver. 2. **אֲנָשֵׁי הָחֵיל** *the men of strength, i.e.,*

the strong men, אֲנָשִׁים construc. of אֲנָשִׁים, ix. 14 (§ 28, 1, Rem. 1; § 96). The allusion is to the legs, which are often spoken of in Scripture as especially the seat of strength, see Ps. cxlvii. 10; Cant. v. 15; Acts iii. 7, 8, 16, and the bowing of these denotes that crooking of the knees in old people which is the result of weakness, Job iv. 4.^a בָּטָלוּ from בָּטַל to be empty, to be free from labour, and hence, to cease (from labour), a Semitic word common to every dialect, Arab., Æth., Melit., Syr., Chald., Zab. (Dr. Pusey, *Lect. on Daniel*, p. 329). The pausing or resting (of the teeth) from labour, owing to their fewness, seems meant. הַטְחָנוֹת *the grinders*, LXX. αἱ ἀλήθουσαι, Part. act. f. pl. with art. from טָחַן to grind. The teeth (שָׁנַיִם from שָׁן n. com.) are meant, but there is perhaps in the fem. form an allusion to women, who were usually employed in grinding with the hand-mill, see Ex. xi. 5; Is. xlvii. 2; Matt. xxiv. 41; Luke xvii. 35; Hom. *Od.* 20, 105, etc.^b Female slaves especially were so employed, and hence Samson, by way of degradation, was made by the Philistines to grind in the prison-house, Judg. xvi. 21. מְעָטָה *they have become few*, Piel, and denom. from מָעַט, daghesh implied in ע (§ 64, 3); (·) for (·) in the penult owing to the pause (§ 29, 4, *b*). The Rabbinic commentators would make it here *transitive*, and translate “because they have made small (i.e., ground) corn (so long),” or, “because they have diminished (their grinding),” but undoubtedly it is here *intransitive*, and, as Piel sometimes does, denotes *becoming* that which the primitive word signifies; see, e.g., Lee’s *Heb. Gram.* (154, 8).^c The want of teeth is also mentioned by Juvenal as one of the miseries of old age, *Frangendus misero gingiva panis inermi*, *Sat.* x. 200. In the concluding words, *those who look out through the windows*, there is, some^d think, an allusion to the ladies of the East, who not being allowed to go freely abroad, like men, often sought amusement, or gratified their curiosity, by peering through the lattices of the windows; see Judg. v. 28. The eyes (עֵינַיִם fem. gend.) are of course meant. אֶרְבֹּת, lit., windows closed with *lattice work*, not, as in European countries, with *glass*, rt. אָרַב to weave: the aperture for the window represents

^a בָּרָפִים בָּרָעוֹת “failing or bowing knees,” conf. τὰ παραλελυμένα γόνατα, Heb. xii. 12. In Nah. ii. 11 פִּיק בָּרָפִים “a shaking of the knees” is used to express fear.

^b The same custom still prevails in the East. (Harmer, vol. i. p. 250; Burder’s *Oriental Customs*, No. 287.)

^c The Eng. Vers. “are few” is suitable to the verb in Qal rather than in Piel.

^d E.g., Harmer (*Observations*, vol. iii. p. 171); Desvœux (*Philol. Obs.*, lib. ii. cap. 3, § 18).

the socket of the eye, and the lattice the eyelashes.^a Cicero terms the eyes themselves, "*fenestræ animi, foramina illa, quæ patent ad animum a corpore*," *Tusc.* i. 20. חֲשֵׁךְ "to be darkened" is used concerning the eyes, Ps. lxi. 24; Lament. v. 17. For examples of dimness of sight as a mark of old age see that of Isaac, Gen. xxvii. 1; Jacob, xlviii. 10; Eli, 1 Sam. iii. 2; Ahijah, 1 Kings xiv. 4.

VERSE 4.

224. Render the first clause, *And the doors on the street are shut.* דְּלָתַיִם dual of דֶּלֶת a door, n. f. seg., so called from its hanging or swinging, rt. דָּלָה *i. q.* לָלַךְ to be pendulous, to swing. The allusion is to the lips of the mouth, the dual form denoting *both* lips. For like expressions see Micah vii. 5, *the doors of thy mouth*; Eurip. *Hippol.* 882, πύλαι στόματος. Ps. cxli. 3, *the door of my lips*; Job xli. 6, *the doors of his face* (the jaws of a crocodile). שוּק, which in the sing. occurs only here and in ver. 5; Prov. vii. 8; and in the plur. Cant. iii. 2, is not, as Knobel says, an unnecessary addition to the image, but signifies that the outer two-valved door, *i. e.*, the door opening on the street, is meant, to which only the mouth could be fitly compared. Less likely is the explanation of Holden that שוּק denotes here the principal passage of the body, of which the mouth is the entrance. The Chald. Paraph., Kimchi, and Grotius take the words *literally, viz.*, that the old man keeps constantly at home. Bp. Patrick and others (after the LXX., which understanding by שוּק a place of concourse, a market place, rt. שוּק to run [Gesen. *Lex.*], translates it by ἀγορά), that the old man is excluded from public assemblies, because in addressing them his voice can no longer be heard; but more probably the language is figurative, and denotes the compression of the lips owing to the loss of teeth. Thus Geier, Döderlein, Rosenmüller, Hitzig, M. Stuart. Render the next clause, *whilst the noise of the mill is low:* שֹׁפֵל Inf. construc. (§ 133, 2), of שָׁפַל. טַחֲנָה^b a mill, from טָחַן to grind, and hence *the mouth* where the food is ground or masticated. Some (*e. g.*, Bp. Patrick, Gesenius, Knobel, Hitzig, M. Stuart) think that the passage refers to the low sound of the voice in speaking, as שֹׁפֵל and שָׁחַח are used of a depressed, attenuated, voice, Is. xxix. 4, but I prefer, with Mead (*Med. Sac.* p. 40) and Holden, to explain it of the low sound of mastication from

^a Two other terms are used in Hebrew to denote a window, *viz.*, (1) חֲלֹן (Gen. xxvi. 8; Josh. ii. 15; Judg. v. 28), so called from being perforated, rt. חָלַל to perforate. (2) מַחְזִיזָה (1 Kings vii. 4, 5), rt. חָזַק to see. כּוֹ (Dan. vi. 11) is a Chaldee word: and שְׂפָטוֹת. Is. liv. 12, though translated "windows" by Eng. Vers., more properly means *battlements*, LXX. ἐπάλξεις.

^b An ἀπαξ λεγόμεν., but probably the same as the Hebrew מַחְזִיזָה a handmill, such as is still used in the East, consisting of two circular stones, an upper and lower, and worked by women, Matt. xxiv. 41.

paucity of teeth, because the closing of the lips before mentioned seems inconsistent with the former interpretation. וַיָּקוּם; the nom. is either indef. *and one* (referring to the aged generally) *rises up* (Knobel), conf. i. 10; ix. 15, or is "the old man," whose condition is being described, *and he* (*i.e.*, the old man) *rises up* (Eng. Vers. and Holden). לְקוֹל הַצִּפּוֹר *at the voice of a bird*. צִפּוֹר often means a sparrow, but likewise any kind of bird, Gen. vii. 14; Deut. xiv. 11; here, therefore, it may be understood of any early matin-bird, conf. Æneid. viii. 455, *matutini volucrum sub culmine cantus*. The allusion is rather to the early rising of the aged who often are restless from want of sleep, than, according to Geier, Grotius, and Rosenmüller, to their sleep as easily broken by the slightest noise, for this latter opinion does not agree with what is next said about their dulness of hearing. קוֹם is used of rising up from bed, Gen. xxxii. 23 (Heb. Bib.); Judg. xvi. 3; 1 Sam. ix. 26; 1 Kings iii. 21; Job vii. 4. Others, *e.g.*, Seb. Schmidt, Heiligstedt, Hitzig, M. Stuart, think that the allusion is to the whining voice of an old man, and render "*it* (קוֹל הַמִּתְחַנֵּה) *rises to the note of a sparrow*;" conf. Shaks. *As You Like It*, II. vii., "and his big manly voice, turning again toward childish treble, pipes and whistles in his sound." קוֹם followed by ל appears to be sometimes used of transition from one state to another; see 1 Sam. xxii. 13; Mic. ii. 8. The ׀ before the verb, according to M. Stuart, is causal (§ 155, 1, c), "*for it rises*," and thus the clause is regarded as giving a reason for, or as illustrative of, the assertion in the preceding clause, but see the objection above to the interpretation of קוֹל הַמִּתְחַנֵּה concerning the voice.

225. וַיִּשְׁחֻ בְּלִבְנוֹת הַשִּׁיר, a much disputed passage. Perhaps the simplest interpretation is, that by "the daughters of song" are meant *songstresses*, *viz.*, either *singing women* (Jarchi, Grotius, Le Clerc), or *singing birds* (Döderlein, Schmidt, Ewald), according to the Hebrew idiom, by which whatever depends upon a thing, pertains to it, or is distinguished for it, is called the daughter thereof; see Gesen. *Lex.* on the word בַּת, p. 148, and *Gram.* § 106, 2 c. וַיִּשְׁחֻ are brought low, Niph. Imperf. of שָׁחַח to be low; the meaning is not (as Desvœux and Bp. Patrick think) that they are held in no estimation, but that they cannot be clearly heard by the old who are dull of hearing; conf. Is. xxix. 4, תִּשְׁחַח אִמְרֹתֶיךָ thy speech shall be low. For the discrepancy of gender between the verb and its nominative see § 147, a, and vii. 7. Others (V. de Palm, Heiligstedt, Hitzig, and M. Stuart) take "daughters of song" to mean simply *songs* (just as "son of man" is used poetically for "man," Numb. xxiii. 19; Ps. lxxx. 18, and "daughters of the

ostrich" for ostriches, Is. xiii. 21), and interpret שִׁחִי of the weakened voice of the old man, *e.g.*, all songs (in old age) are depressed or low toned. Again, others (as Jerome, Geier, Köhler, Cor. a Lapid.) interpret the expression of the organs of hearing, for as in Hebrew that is sometimes called "the son of a thing" for which it is fitted or designed, *e.g.*, "an arrow" is called "the son of the bow," Job xli. 20 (Heb. Bib.); Lament. iii. 13, and "wheat" "the son of the thrashing floor," Is. xxi. 10, so "the daughters of song" might denote those bodily organs which entertain song. To the objection of some (see Bp. Patrick *in loc.*) that the ears being two only, כָּל would be improperly used, it being usual to say *both*, not *all*, the ears, it may be replied that כָּל sometimes refers to two only, see ii. 14; vii. 18. According to another opinion the allusion is to the organs which produce (*viz.*, the lips, throat, and lungs), as well as to those which receive, song. Thus Poole (*Annot.*); Dr. Smith (*Sol. Portrait. of Old Age*); Parkhurst on the word שִׁחִי; Holden (Note in loco): but I am content with the first mentioned explanation. With the sentiment conf. the saying of Barzillai, 2 Sam. xix. 36 (Heb. Bib.), *Can I hear any more the voice of singing men and singing women?* Juv. Sat. x. 210, etc., *quæ cantante voluptas, sit licet eximius citharædus sitve Seleucus, . . . Quid refert, magni sedeat qua parte theatri, qui vix cornicines exaudiat atque tubarum concentus?*

VERSE 5.

226. מִגִּבֹּהַ יִירָאוּ of that which is high they are afraid, Nom. indef., conf. ver. 4. By גִּבֹּהַ any steep ascent, such as hills, stairs, etc., is meant. יִירָא is used with מִן, as φοβούμαι with ἀπό in Heb. Greek, see, *e.g.*, Luke xii. 4, μὴ φοβηθῆτε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα. הַתַּחֲתִים, an ἅπαξ λεγόμεν., *terrors*, LXX. θαμβοί, Arab. terriculamenta, Eng. Vers. fears, pl. m. of תַּחֲתִית a redupl.^a noun (§ 85, II.), rt. תַּת to be broken. Contrary to analogy (see, *e.g.*, גִּלְגַּל) Herzfeld and Gesenius render it as an adjective. The meaning of the clause is, that the aged are fearful of danger in any journey however short. Thus Aristotle describes old men as δειλοί καὶ πάντα προφοβητικοί, *Rhet.* ii. 13. יִצְאֵן הַשֶּׁקֶד The Eng. Vers. renders, "*and the almond tree shall flourish*;" LXX., καὶ ἀνθήσῃ τὸ ἀμύγδαλον. Syr., et germinabit amygdalus; Vulg., et florebit amygdalus. According to this rendering יִצְאֵן is the Hiph. Imperf. with pleon. א, or with א

^a The reduplicated form gives it an *intensive* signification, and hence Simonis (*Arc. Form.*) renders it, "terror maximus et vehementissimus;" Holden, here in the plur., "exceeding great fears."

preceded by tsere, for ' preceded by chireq, from נִיץ *i.q.* נִצַּץ to shine, blossom, flourish. הַשֶּׁקֶר means lit. *the waker*, from שָׁקַר to be sleepless, the almond tree being so called, because it is the first of all trees to awake from the sleep of winter, and hence in Jer. i. 11 *a rod of an almond tree* is used as an emblem of speedy accomplishment. Pliny (*Hist. Nat.* xvi. 42) says it blossoms in January, and brings its fruit to maturity in March. In Syria, however, it blossoms in February (Schubert's *Reise in das Morgenland*). On the supposition that the flowers are *white*, most commentators regard them as intended here to represent the whiteness of the hair; conf. Soph., *Œdip. Tyran.* ver. 742, λευκανθὲς κάρα· *Electra* ver. 42, 43, οὐ γὰρ σε μὴ γήρα τέ καὶ χρόνῳ μακρῷ γινῶσ' οὐδ' ὑποπτεύουσιν ὧδ' ἡνθισμένον. But even if the colour of the almond blossom is white,^a there does not appear any reason for considering the hoary head (which is "a crown of glory" if found in the way of righteousness) as one of the infirmities of old age, and it is of *them* Solomon is speaking, ver. 3-5: moreover נִצַּץ for נִיץ or נִיץ has no parallel elsewhere in Hebrew. Hence I am inclined to think that the true rendering is either "the almond is despised" (Gesen. *Lex.* p. 525), or rather, "the almond occasions disgust" (M. Stuart), נִצַּץ being the Hiph. Imperf., more Syrorum, for נִצַּץ from נִצַּץ to despise (see *Gram.* § 73, 2, Rem. 4), and hence in Hiphil "to cause to despise," or "to loathe," but without an object, *i.e.*, accus., "to cause disgust." שָׁקַר denotes here not the almond tree, but its fruit (Gesen.), conf. שָׁקָרִים almonds, Gen. xliii. 11; Numb. xvii. 23.^b Thus the meaning is that the almond, though an agreeable fruit, is distasteful to the old man either from his want of appetite, or of power to masticate it. יִסְתַּבֵּל *is become burdensome*, or *makes itself burdensome*, Hithp. Imperf. from סָבַל to carry (a load); ת transposed, conf. viii. 10. הַחֲנָב the locust, said to be so called because they cover the ground, or in their flight conceal the sun, rt. חָנַב (unused), in Arab., to hide, to veil. The clause is rendered by the LXX., καὶ παχυθῇ ἡ ἀκρίς· Vulg. and Arab., *impinguabitur locusta*; Syr., *et crescet locusta*; and the meaning, according to Le Clerc, is that as the stomach

^a Dr. Mead (*Med. Sac.* p. 44), Gesenius on the word שָׁקַר, and others affirm that the blossom of the almond tree is of a *rose* or *pink* colour: but, on the other hand, Calmet (*Diet.*) says, "The blossoms of this tree are white," and Dr. Thomson, speaking of its appearance in February, says, "White blossoms cover the whole tree, without any mixture of green leaves, for these do not appear till some time after." (*The Land and the Book*, p. 319.) The truth seems to be that the blossoms are at first of a pink or flesh colour, but afterwards turn white.

^b So חֲאֲזִימִים figs, 2 Kings xx. 7, from חֲאֲזִימָה a fig-tree.

constitutes the largest part of a locust so old men by their corpulency become a burden to themselves. Vatablus, Buxtorf, and Bp. Wordsworth suppose the passage to denote that the most trifling thing, such as a locust, the lightest insect, becomes burdensome to the aged. Others (Geier, Köhler, Dr. Smith,^a Parkhurst, Holden, etc.) that the locust (or grasshopper) is used for the stooping form of an old man, and it has been said that from this exact likeness arose the fable of Tithonus, who living to extreme old age, was at last turned into a grasshopper: see Calmet's *Dict. Frag.* No. xlv. I am, however, more inclined to the opinion of Mercier, Gesenius, M. Stuart, and others, who think that the locust is here alluded to as an article of food; see Levit. xi. 22, where four edible kinds are mentioned, and Matt. iii. 4, where ἀκρίς is a species of locust, which is winged and edible. Thus the clause resembles the foregoing, and means that the locust, though of a pleasant flavour, is burdensome, or nauseous, to the aged, whose appetite, or power of digestion, fails them. תֵּפֹר lit. *is void* (Gesen. *Lex.*), i.e., has no force, Hiph. Imperf. 3 p. f. s., from פָּרַר i.q. פִּיר to break: it is generally transitive in Hiphil, "*makes void*" (often used figuratively of the breaking of a vow or covenant), yet here, according to Gesenius, *intransitive*, as frequently Hiphil is (§ 53, 2, 2nd par.). It may, however, be taken in its usual trans. signif., if בְּרִית is understood, "*breaks (covenant) (with the body)*," conf. 1 Kings viii. 9; 2 Chron. v. 10; vii. 18, where there is a like ellipsis of בְּרִית after בָּרַת. הָאֲבִיּוֹנָה, found here only, rt. אָבָה to desire. It is rendered by the LXX. ἡ κάππαρις, conf. Syr., Arab., and Vulg., a berry which provoked both appetite and amatory desire (Gesen. *Lex.*), probably used here *metaph.* for desire in this latter sense, conf. Juv. x. 204; Eng. Vers., "*desire shall fail*." Grotius terms it a foreign word, but its root is genuine Hebrew. כִּי for, assigning a reason for the infirmities above mentioned, viz., the near approach of death, or *when* (Preston, Hitzig), as in Hos. xi. 1. הֹלֵךְ is going, Part. used as a Fut. הָאָדָם denoting man generally. בֵּית עֹלָמוֹ, lit., *the house of his eternity*, i.e., his eternal house (§ 106, 1), either the future world, which is eternal, and from which there is no return, or more probably here the *grave*, called a man's own house, Is. xiv. 18; Job xvii. 13, and in Job xxx. 23, "*the house appointed for all living*," which may be fitly termed eternal; not as implying no resurrection, but because it will never be exchanged for any other earthly abode. The expression "*eternal house*" is not used of the grave elsewhere

^a Solomon's Portraiture of Old Age.

in Scripture,^a but in the Book of Tobit (iii. 6) the grave is called *τόπος αἰώνιος*, and Diodor. Sic. (Lib. i. cap. 51) says that the Egyptians call their catacombs *αἰδίου οἴκου*, and in Calmet's *Dict. Frag.* No. 489 mention is made of a Punic inscription, found in the island of Malta, beginning *חדר בת עלם* *chedher beth olam*, "the chamber of long home." *וְסָבְבוּ . . . הַסּוֹפְרִים* and the mourners go about the streets (lit., go round in the street). In this form of the verb the 3rd pers. plur. Perf. follows the general Paradigm, but the more usual form is *סָבְבוּ* (§ 67, 1). Hitzig thinks that there is an allusion to mourning in anticipation of another's death; see, *e.g.*, 2 Sam. xii. 16; Ps. xxxv. 13; Esth. iv. 3, but in none of those instances is there any reference, as here, to a *procession*: hence mourning subsequently to another's death is doubtless meant, and the *וְ* may be what Gesenius terms consec., "man goeth (*i.e.*, is about to go), etc., and the mourners go (*i.e.*, will go), round," etc. Funeral obsequies were attended by the friends of the deceased, both men and women, who made loud lamentations for the dead, 2 Sam. iii. 31, 32. Hired mourners were also employed, Jer. ix. 17; Amos v. 16; Matt. ix. 23.^b

VERSE 6.

The dissolution of life, alluded to at the close of ver. 5, is here represented under a succession of images, the first of which seems to be taken from a golden lamp, which being suspended by a silver cord is supposed to fall, and break to pieces, and the lamp, an emblem of life, to be extinguished. Then the metaphor is changed, and the same dissolution represented by the broken pitcher and the broken wheel of a well.

227. The particles, with which the verse begins, connect it with ver. 1, "Remember thy Creator ere sickness and death come upon thee." *יִרְחַק* is *unloosed*, lit., is removed, Niph. Imperf. from *רָחַק* to go away far, iii. 5. The Q^{ri} and many MSS. read *יִרְתֵּק* Niph. Imperf. of *רָתַק* to tie, to bind, not used in Qal, but in Niph. used in a contrary signif., *viz.*, to be unbound, loosed (Gesen. *Lex.*), though whether a verb in Niph. is ever thus used is doubtful, nor does Gesenius give any other example. Hence the K^{thibh}, as meaning to remove the texture of a cord,

^a *I.e.*, in our authorised Eng. Vers., for the LXX., Syr., and Chald. render the first clause of Ps. xlix. 12 (Heb.), "their grave (graves) are their houses for ever," having evidently read *קִבְרָם* for *בָּתָּם*, and this their reading yields a good sense, and is the simplest. (See Perowne's note in *loc.*)

^b So among other nations; *e.g.*, in the funeral rites of Hector, *Il.* xxiv. 719-722; and the Roman *præfæcæ*. Hired mourners are alluded to in Hor. *Ars Poet.* 431, "qui conducti plorant in funere, dicunt et faciunt prope plura dolentibus ex animo." The custom still prevails in the East. (Thomson, *Land and Book*, I. ch. viii.)

i.e., to unloose it, is probably the true reading, unless, as Hitzig conjectures, ח is transposed, *conf.* ix. 4, and the word should be written יִהְרֹק from הִרֹק, meaning in Arabic, to tear. The LXX. render by ἀνατραπή; Vulg., rumpatur; Syr., præcidatur; Arab., retexitur (Walton's *Polygl.*). חֶבֶל הַכֶּסֶף *the silver cord, i.e.*, a cord made of silver threads (Gesenius, Heiligstedt). תָּרֵץ *is crushed*, LXX., στυριβή, Qal Imperf. 3 p. f. s. of רָצַץ to break, break in or down (Gesen. *Lex.*), and also intrans., to be broken, etc. (Gesen. *Lex.*), ר instead of רָ, a form borrowed from רוּץ (§ 67, Rem. iv. 9), *conf.* יָרוּץ from רָצַץ, Is. xlii. 4.^a גִּלְתָּ constr. of גִּלְתָּ a bowl, used in Zech. iv. 3 of the bowl, or oil vessel, of the holy candlestick (and so in ver. 2, where there is the masc. form גִּל), probably so called from its roundness, rt. גָּלַל to roll. Gesenius here renders it "lamp" (*Lex.* p. 171). נֶהֱב, according to Hitzig and M. Stuart, here means "oil" (which is of a golden colour), and is thus rendered by Gesenius in Zech. iv. 12 (*conf.* יִצְהָר, Deut. vii. 13; Zech. iv. 14): more usually, however, it is interpreted "gold," and thus golden bowl or lamp may mean a vessel of fragile material covered with gold, both epithets, "gold" and "silver," having allusion to the preciousness of life, *conf.* xi. 7. Some (*e.g.*, Heiligstedt) take the lamp to mean the "body," and the silver cord the "thread (or principle) of life," but on this supposition it is difficult to say why the former should be termed "golden," and the latter "silver." Hence I prefer the more general interpretation given at the beginning of the verse.

228. תִּשְׁבֵּר *is dashed in pieces*, Niph. Imperf. 3 p. f. s. for תִּשְׁבֵּר, the accent being retracted, *conf.* x. 9; Qal שָׁבַר to break, and (more usually in Piel) to break in pieces, *conf.* our English word "shiver." כֵּר *the pitcher* (Eng. Vers.), poet. without art., n. f. Parad. viii., rt. כָּדַר to draw water from a well, so in Arab., *conf.* the Greek κάδος, Lat. cadus. It here denotes a vessel to draw up water, but in 1 Kings xvii. 12, 14, 16, a vessel for holding meal. עַל-הַמְּבֹעַ *at the fountain*, rt. נָבַע to gush, or bubble out. נָרֵץ *is crushed*, Niph. Perf. of רָצַץ (see above) the proper form of the Niph. would be גָּרֵץ, but Cholem sometimes takes the place of (-) in the last syll. (§ 67, Rem. ii. 5). הַגִּלְגָּל n. m. redupl. (§ 93, 8), with art., *the wheel, i.e.*, that which winds up the rope which is fastened to it. אֶל-הַבּוֹר *at the cistern*. The prep. אֶל has the same meaning here as the foregoing עַל, *viz.*, *at*, and is used for variety's sake, *conf.* 1 Sam. xx. 25; 2 Sam. ii. 9. These

^a The distinction between רָצַץ and שָׁבַר seems to be that the former does not, like the latter, necessarily denote a separation of parts; thus in Is. xlii. 3 we have קִנְיָה רָצוּץ לֹא יִשְׁבֹּר *a bruised reed He will not break*.

two last figures, like the foregoing, are a *general* emblem of the dissolution of life. Many, however, think that each image in the verse has reference to some particular internal part of the body. Thus "the silver cord" denotes, according to Aben Ezra and other Jewish commentators, the spinal marrow, so called from its white, shining colour; and "the golden bowl" either the heart (Lee), or the organs of the head (Holden), and the epithet "golden" applied to the latter is supposed to refer to the inner membrane or covering of the brain, called "*pia mater*," and which is of a yellowish colour (Dr. Smith, Poole's *Synop.*). "The pitcher" denotes the veins which convey the blood to and fro from the "fountain," *i.e.*, the heart; and "the wheel at the cistern" the lungs through which we breathe, resembling the wheel of a well, which at one time draws up the bucket to itself, and at another lets it down into the well. (See Bp. Patrick's note in loco.) But such expositions are probably too minute and technical.

VERSE 7.

A plain statement of what happens to man personally after death.

229. ^י *then*, as this particle often means at the beginning of a sentence, conf. xi. 7: the ancient versions render it *and*, in which case עַד אֲשֶׁר לֹא must be mentally supplied, *e.g.*, "and before the dust return," etc. יָשׁוּב contrac. for יָשׁוּב. הָעָפָר the dust, *i.e.*, the body formed from the dust, Gen. ii. 7. עַל (Eng. Vers.), *lit.*, upon, so as to abide or rest in: it might be rendered *into*, as here by Luther, *in terram suam*; conf. 1 Kings xvii. 21, "into (עַל) his inward parts" (Eng. Marg.); Ps. xxxv. 13, "My prayer shall return into (עַל) my bosom" (so as to rest there). Hence it is not synonymous, as in the foregoing verse, with אֶל, which here retains its more usual signification "*unto*." So Desvœux, who rightly contends for this difference of meaning between the two prepositions in this passage, in opposition to Le Clerc, who, to support his own rationalistic view, would translate *both* prepositions by "*to*," in the sense of *into*. It is true that in Gen. iii. 19 we have אֶל, not עַל, before הָאָדָמָה and עָפָר, but there no contrast is drawn, as here, between the destiny of the body and of the spirit, and therefore either preposition would be suitable. With Solomon's statement conf. Job x. 9; xxxiv. 15; P's. xc. 3; ^א civ. 29. בְּשֶׁהָיָה *as it was, viz.*, before it was made into the body of man. The remainder of the verse plainly indicates the Preacher's acquaintance with the doctrine of the immortality of the soul, and of a future

^a In this passage דָּפַן, which is rendered by Eng. Vers. "destruction," properly means "what is very small," and hence poet. "dust." (Gesen. *Lex.*)

state; conf. Job xxxiv. 14, "(if) *He gather unto Himself his spirit and his breath*" (Eng. Vers.). הָרֵיחַ, according to Knobel, is "the breath of life" (Lebenshauch), which being originally an emanation from God, as the Fountain-head (Urquell) of life, returns, at man's decease, *into* God again; or, according to Hitzig, it is a particle of the Divine breath or *world-soul* (Weltseele) into which, on quitting the body, it is reabsorbed. Such notions savour indeed of Pantheism,^a but do not accord with the doctrine of the Bible. The God both of the Old and New Testaments is never described as the soul of the world, but as a Personal Being, omnipresent indeed, but wholly separate from matter; nor is the spirit of man, though breathed into him by God, Gen. ii. 7, and made in God's image, Gen. i. 27, ever represented as a particle of the Divine breath, a part of God's own Essence or Being. What is the exact notion to be attached here (ver. 7) to רֵיחַ it may be difficult to say, but it cannot be merely = נֶפֶשׁ in the sense of natural breath, nor נֶפֶשׁ in the sense of animal soul, the seat of the desires and passions, but must denote the soul in the fullest sense of that term, as the immortal responsible part of man's nature.^b This רֵיחַ returns to God (called the God of the spirits of all flesh, and the Father of spirits, Numb. xvi. 22; Heb. xii. 9); it will be judged by Him (ver. 14), and therefore will have a separate individual existence, which it could not have, if absorbed into the Divine Being. Hence also the question about the soul in iii. 21 can only be regarded as asked by Solomon under great mental despondency. The answer to it is given here, and shows what in a happier mood was the Author's real belief.

VERSE 8.

Vanity of vanities, see note on i. 2. The Preacher here emphatically repeats this assertion as having been proved by all his investigations.

230. הַקֹּהֵלֶת, see vii. 27.

VERSES 9-14. In this the Epilogue or Conclusion of the book the Preacher

^a Conf., e.g., Virg. *Georg.* iv. 219-227; *Æneid* vi. 724, etc.; Lucretius *de Nat. Rer.* ii. 61, 988, and the Brahmin and Buddhist notion of Nirwān, or absorption into the Deity.

^b In the New Testament the immaterial part of man's nature is described by two terms, πνεῦμα and ψυχή (1 Thess. v. 23; Heb. iv. 12), of which the former represents the higher side of that nature, the seat of reason, will, and conscience, and that which is receptive of the Holy Spirit of God; but the latter the lower side, the seat of the feelings, affections, and impulses, and which is governed by the πνεῦμα, when this latter is under the influence of Divine grace, but otherwise may hold it in subjection. Often, however, these terms are used with greater amplitude, so as evidently to include one another. (See Bp. Ellicott's *Destiny of the Creature*, Ser. v.)

briefly describes his labours in the inculcation of wisdom (9-12), and sums up his whole discourse by urging a reverent attention to God and eternity as the great business of all men. Döderlein, Schmidt, Bertholdt, Umbreit, and Knobel have denied the genuineness of this Epilogue, but without sufficient reason. It was considered by the ancient Jewish Church to form a genuine part of the book, is written in the same language and style as the rest of it, forms a natural and appropriate conclusion to it, nor can be shown to contain any doctrine contrary to Solomon's own belief.

VERSE 9.

231. יֵתֵר, lit., "that which is left," 1 Sam. xv. 15, and hence as an adverb, "further," "besides;" conf. ver. 12: with וְ following it forms, according to Gesenius, a conjunc., "inasmuch as" (*Lex.* p. 344), or "moreover because" (Eng. Vers., Vulg., Geier, Rosenm.); so Lee (*Lex.* p. 253); but as עוֹר in the next clause seems in consequence to be superfluous, I prefer with Ewald, Heiligstedt, Hitzig, and M. Stuart, to take וְ as = "that," and to suppose an ellipsis of אַמֵּר after יֵתֵר, e.g., *And further,*^a (*I say*) *that Qoheleth was a wise man.* By thus referring to his qualifications as a teacher Solomon confirms all his foregoing statements about the vanity of human pursuits, and prepares the way for the final conclusion in ver. 13, 14. עוֹר *moreover, i.e.,* in addition to the being wise himself the Preacher taught, etc. לְמַדֵּר, (-) in the ult. for (-) before Maqqeph, conf. ix. 15. The Piel has a trans. sense, because the verb in Qal is intrans. (§ 52, 2, b), conf. iii. 6; followed here by two accus. (§ 139), one of the person, the other of the thing, conf. John xiv. 26, ἐκεῖνος ὑμᾶς διδάξει πάντα. וַיִּשָּׁקֶל *he weighed* (Gesenius, Hitzig, and others), from an Arab. rt. "to weigh," whence מֵאֻנִּים scales (Gesen. *Lex.*), used only here in Piel. This is perhaps a better rendering than "he gave good heed" (Eng. Vers.), or "he related," lit., made to hear (Luther, Döderlein, etc.), Vulg. enarravit. חֲקַר *he investigated* (searched into, or examined). It has the same meaning in Qal, but here, as in the two preceding verbs, and in the following verb, the Piel conjugation conveys the notion of earnest, assiduous effort. What was thus pondered and investigated is declared in the next clause, where הִתְקַן *he set in order*, Eng. Vers. ("disposed rightly," Gesen. *Lex.*), see i. 15; vii. 13, being subordinate and explanatory has before it no וְ, conf. Gen. xlviii. 14; 1 Kings xiii. 18; Jer. vii. 26. מִשְׁלֵים *sententious sayings* (Gesen. *Lex.*) This noun is

^a The accent Zaqeph-gadhol denotes a pause.

used of any sententious saying, proverb, or similitude, rt. מִשַּׁל to be like, see Bp. Lowth on Is. xiv. 4. In 1 Kings v. 12 (Heb. Bib.) Solomon is declared to have spoken 3000 מִשַּׁל. What he says in this verse perhaps implies that he studied and arranged those of others, as well as wrote many himself. (*Cor. a Lapid.*)

VERSE 10.

232. הַפִּי דְבָרֵי אֲרֵבִי agreeable words, lit., words of pleasantness, λόγους θελήματος (LXX.). וְכָתוּב יֵשֶׁר is rendered by Eng. Vers., "and that which was written (was) upright," more lit., was uprightness: כָּתוּב may, however, be construed as an accus. governed by לְמַצָּא, and there is either an ellipsis of כִּי before יֵשֶׁר, or it is used absol., and qualifies the preceding word (what Gesenius terms the adverb. accus., § 118), so that the clause may be rendered, "and to find out what was written in uprightness [even] words of truth." The LXX. have γεγραμμένον εὐθύτητος, and therefore must have read כָּתוּב in construc. with יֵשֶׁר (conf. Arab. Vers.), which reading is followed by V. de Palm and Bauer. Again, Aquila, Vulg., Syr., and Köhler render, "and he wrote," and seem to have read כָּתוּב, the Inf. absol. being sometimes put for the Perf. (§ 131, 4, a); but more fitly Hitzig and M. Stuart, who adopt the same reading (כָּתוּב), render "and (sought) to write down correctly words of truth:" thus an Inf. absol. follows upon an Inf. construc. (לְמַצָּא), as sometimes happens in a continuous discourse, see 1 Sam. xxii. 13; Ex. xxxii. 6, and the second clause of the verse is co-ordinate with the first, but expresses the further idea that Solomon wrote words of truth as well as agreeable words, i.e., he combined excellence of matter with excellence of diction; conf. Cic. i. Tusc. 4, *Hanc enim perfectam Philosophiam semper judicavi, quæ de maximis quæstionibus copiose posset ornateque dicere.*

VERSE 11.

This very difficult passage will be best explained by a careful analysis of its different parts.

233. דְּרָבָנוֹת goads, pl. f., here only. The sing. דְּרָבָן not used, i.q. דְּרָבָן, 1 Sam. xiii. 21, n. m., an ox-goad (Gesen. *Lex.*), but probably a goad also for any other animal; "stimulus peracutus" (Simonis *Arc. Form.*), rt. דָּרַב (unused), i.q. Arab. "to be sharp." The accent ˙ occupies the place of Methegh, as in viii. 1, 16, but does not, as usually, before Sh'va lengthen the ˙ (§ 16, 2, N.B.); the word must therefore be pronounced dorbonoth, not dar˘bhonoth. True that daghesh lene is not, according to the rule (§ 21, 2, Gesen. *Gram.*), inserted in ב, but neither is it

in קָרְבָּן, Ezek. xl. 43, nor in the אֶבֶר in Esth. viii. 6. Some think that these are properly Pual derivatives, having the first vowel short (Schultens in *Clave Dialect.* p. 329, quoted by Sim. *Arc. Form.*, p. 569), and Methegh is sometimes found before a short vowel in a closed syllable. The words of the wise are figuratively called goads, because pungent or penetrating, urging men to wisdom and virtue, conf. *Æschyl. Eumen.* 131, τοῖς σώφροσιν γὰρ ἀντίκεντρα γίγνεται Acts ii. 37, ἀκούσαντες δὲ κατενύγησαν τῇ καρδίᾳ Is. xlix. 2, "He hath made my mouth like a sharp sword;" Heb. iv. 12, "The word of God is . . . sharper," etc. Here the reference, says M. Stuart, is not to all the words which the wise may utter, but to those which have a *sententious form*, to the מִשְׁלֵים of ver. 9, adapted to seize the attention, and impress the memory; in a word, the reference is to such sayings and precepts as this book contains. מִשְׁמְרוֹת *nails* (LXX., ἡλοι), *i.q.* מִסְמְרוֹת pl. f. of מִסְמֵר (not used), lit., something pointed, rt. סָמַר to stand on end, to bristle. It is synonymous with מִסְמְרִים, Is. xli. 7, and hence the following participle is in the masc. gend.,^a for though Dathe, Lowth, and Holden make the participle agree with דְּבָרַי, *e.g.*, the words of the wise, like nails, are deeply infixed, yet according to the accentuation it must be joined, as in the LXX. and Vulg., with מִשְׁמְרוֹת נְטוּעִים fastened in, LXX., πεφυτευμένοι Aquila and Theod., πεπηγότες. In Dan. xi. 45 נָטַע is used of fixing a tent, but it is observable that מִסְמֵר never means, like יָתֵר, LXX. πᾶσσαλος, a tent-nail or pin (Judg. iv. 21), a mistake into which Bp. Wordsworth has fallen in his note on this passage,^b but a nail employed in carpentry or building; see Is. xli. 7; Jer. x. 4; 1 Chron. xxii. 3; 2 Chron. iii. 9, the only other places where it occurs.^c אֲסֻפּוֹת an ἀπαξ λεγόμεν., pl. f. of אִסְפָּה (not used), a noun of Pilel form (§ 84, III., 21), from אָסַף, and meaning either an assembly of persons (Gesen. *Lev.*), or a collection of things (Simonis *Arc. Form.* Sect. ii. cap. 3). The former meaning is adopted by the Eng. Vers., which renders אֲסֻפּוֹת בְּעָלֵי *masters of assemblies* (Vulg., magistrorum consilium), and supposes an ellipsis of מִן, Vulg. *per*, *e.g.*, "The words of the wise . . . as nails fastened (by) the masters of assemblies," *i.e.*, by those who ruled and taught in the congregation of Israel. But this ellipsis of a preposition is harsh and unnecessary: far better,

^a According to Knobel the Participle is masc. because the nails refer to persons, not things.

^b "The masters of assemblies, lit., masters of gatherings, are like nails, which, being driven down into the ground, keep the shepherd's tent firm in the soil, . . ." (Bp. Wordsworth's *Comm.*)

^c In all these passages the Greek word used by the LXX. is ἡλος, not πᾶσσαλος.

according to the construction of the Hebrew, is the rendering of Knobel, "*the masters of assemblies (are) as fixed nails*," where **בַּעֲלֵי אֲסָפוֹת**, the nominative, corresponds to **רִבְרֵי הַכְּמִים** in the first clause. The other meaning, "collections," is evidently implied in the LXX. rendering, οὐ παρὰ τῶν συνθεμάτων, where *συνθέματα* means lit. "things put together." Of those who follow this meaning some (as V. de Palm, Bauer, Rosenmüller, Hitzig) render **בַּעֲלֵי אֲסָפוֹת** "*collected sentences*," e.g., "*as nails fixed are collected sentences*," such from their brevity easily fixing themselves in the memory, conf. Hor. *Ep. ad Pis.* 335, *Quidquid præcipies, esto brevis, ut cito dicta percipiant animi dociles teneantque fideles*. An objection, however, to this rendering is that it takes no account of the active meaning of **בַּעֲלֵי**. That word in construction with another noun implies the idea of *ownership* or *possession*. Thus x. 11, **בַּעֲלֵי הַלָּשׁוֹן** *the possessor of a tongue*; ver. 20, **בַּעֲלֵי כְנָפִים** *the possessor of wings*; Gen. xiv. 13, **בַּעֲלֵי בְרִית** *the possessors of a covenant*; Neh. vi. 18, **בַּעֲלֵי שְׁבוּעָה** *the possessors of (i.e., who had bound themselves by) an oath*. Holden says that it is never applied to *inanimate* things (*Crit. note in loco*), but in Is. xli. 15 a scythe is called **בַּעֲלֵי פִּיּוֹת** *a possessor of edges, i.e., sharp*; and a town, on which breaches have been made, is called **בַּעֲלֵי פְּרָצִים** *a possessor of breaches*, 2 Sam. v. 20. It is, however, far more often used of *persons* than of things. A person, to whom a quality belongs, is called the **בַּעֲלֵי**, or possessor, of that quality (Gesen. *Lex.* (4) p. 130; *Gram.* § 106, 2, a). Thus here **בַּעֲלֵי אֲסָפוֹת** would mean *collectors*, i.e., persons who collect wise and prudential sayings, which had been reduced to writing [so Kimchi, Mercier, Döderlein, Schmidt, M. Stuart, and others]. The comparison of such persons to nails firmly fixed denotes that by means of these collected written sayings they make a deep and lasting impression on men's minds: see the same figure employed in reference to Eliakim, where, however, it applies to durability of office, Is. xxii. 23. **נָתַנִּי** Niph. Perf.: some understand **אֶשֶׁר** before it. What is given are the words of the wise and the collected writings just mentioned. *Things*, not persons, are evidently referred to, for the latter could not appropriately be said to be given (M. Stuart). Solomon's design throughout ver. 9-12 is to commend his own work to our attention. In the first part of ver. 11 he states a general truth with regard to the character of the words of the wise, and their collected written sayings, and then he here in the last clause intimates that in his own work such words and sayings are communicated. **מִרְעָה אֶחָד** *by one shepherd*. For other instances of **מִן** in the sense of *by* after a passive verb see Gen. ix. 11; Ps. lxxvi. 7. **רָעָה** metaph. one who feeds others with knowledge,

i.e., a teacher, conf. Prov. x. 21, "*the lips of the righteous feed (יָרְעוּ) many.*"^a Not a few commentators think that One of the Three Persons of the Ever Blessed Trinity is intended, more especially the Second Person, who is often called a Shepherd both in the Old and New Testaments; see Gen. xlix. 24; Is. xl. 11; Ezek. xxxiv. 23; Zech. xiii. 7; John x. 14; Heb. xiii. 20; 1 Pet. ii. 25. According to this interpretation the meaning is that the words of the wise and their written sayings were divinely suggested and inspired, conf. 2 Tim. iii. 16; Eph. iv. 11. But, though this is an inspired book, I am inclined to think with Desvœux and M. Stuart that רִעָה denotes Solomon himself, for he says (ver. 9) that he taught the people knowledge, etc., and he might fitly speak of himself as *one* in contrast to those many other teachers, whose writings he set in order and made selections from.

VERSE 12.

The things communicated by this one shepherd are here declared to be sufficient for the instruction of the reader.

234. יֵתֵר *further*, conf. ver. 9. מְרַמֶּה is better rendered *from these*, than comparatively, as in the Vulg., *his amplius*. בְּנִי *my son*, the familiar appellation given to a pupil, as frequently in the Book of Proverbs (see, *e.g.*, Prov. i. 8, 10, 15, ii. 1; iii. 1, 11, 21; iv. 1, 10, 20; v. 1, 20; vi. 1, etc.). הִתְחַוֶּה *be thou admonished*, Niph. Imper.; the same form occurred in the Niph. Inf. iv. 13. I would render the next clause, *to make* [lit., a making of] *many books has no end* [lit. "there is not an end"]; Vulg., *faciendi plures libros nullus est finis*. So the LXX., Syr., and Eng. Vers. Hitzig takes אֵין קֵץ as an adverb^b giving intensity to the preceding word, *e.g.*, "*to make endlessly many books*" [unendlich viele Bücher zu machen], or, as M. Stuart, "*to make books abundant, without end:*" thus the entire clause will form a subject, of which and of לְהֵג the two last words of the verse will be the predicate. The former construction, however, is that which the great distinctive over קֵץ seems to require. לְהֵג n. m. Seg. *eager study*, an ἀπαξ λεγόμεν., LXX. μελέτη, Vulg. meditatio. Gesenius derives it from לָהֵג, an unused rt., *i.q.*, Arab., to be greedy or eager for. יָגַעַת a weariness [of], written defect. for יָגַעַת (§ 25, 1), rt. יָגַע to labour (Gesen.). בָּשָׂר = the body. The like effect is also produced on the *mind*, conf. Son of Sirach xiii. 26, "the finding out of

^a The same word is also used fig. to denote princes or rulers, see, *e.g.*, Jer. xxiii. 1, 2; Nah. iii. 18; conf. ποιμὴν λαῶν, Hom. *Il.* B. 85.

^b So Gesenius's *Lex.* p. 737.

parables is a wearisome labour of the mind." Eichhorn (*Einleitung*, § 658), strangely enough, sees in this 12th verse an argument against Solomon's authorship of Ecclesiastes, because in the Solomonic age there could not, he thinks, have been many books, nor a prevailing inclination to study. This, however, is a supposition unsupported by any evidence. The term סֵפֶר may mean not only a book, but any short writing, such as proverbs or songs, which could easily be multiplied (see 1 Kings iv. 32, 33): moreover, a reign of peace and tranquillity, such as was Solomon's, would have been favourable to the cultivation of literature; nor does the passage necessarily imply that many books had been already written, but states only an hypothesis, *viz.*, that very many books might be written, and studied, but yet with little advantage.

VERSE 13.

235. סוּף, not "*summary*," as Knobel and Heiligstedt say, but "*conclusion*," or "*end*" (Hitzig, M. Stuart), see iii. 11; vii. 2. The first letter is a litera majuscula, conf. vii. 1. דְּבַר *matter* or *discourse*. הַכֹּל is not an adjec. (with the art.) agreeing with דְּבַר, as might seem from the Eng. Vers., "*the conclusion of the whole matter*," but a noun put in apposition to דְּבַר, and having the art. for emphasis; so that literally the translation is, "*a conclusion of the matter, of the whole* [of the matter] *let us hear*." (Hitzig and M. Stuart.) נִשְׁמָעָה for נִשְׁמָעָה let us hear, conf. נִסְבָּאָה let us drink, Is. lvi. 12, ה cohortative (§ 48, 3). According, however, to the accents the passage runs thus: "*an end of the matter, the whole is heard*;" but the Punctators, M. Stuart thinks, were misled by not comprehending the true design of the article in הַכֹּל. Other versions are Τέλος λόγου, τὸ πᾶν ἄκουε· τὸν Θεὸν φοβοῦ κ. τ. λ. (LXX.); finem loquendi pariter omnes audiamus (Vulg.); τὸ τέλος τοῦ λόγου πάντες ἀκούσωμεν (Græc. Venet.); none of which accord with the Hebrew text. יִרָא... אֶת־, lit. and emphat., "*Fear the God*;" the only true God (Bp. Wordsworth), conf. note on v. 1. The duty of fearing and obeying God has been often alluded to in this book; see iii. 14; v. 6; vii. 18; viii. 12, 13; xii. 1. In the last clause, בִּי, according to Hitzig and M. Stuart, is emphatic, *i. q.*, *yea*, German *ja*, as sometimes in this book, see iv. 16; vi. 11, and often in the book of Job; but the meaning *for* (Eng. Vers., Vulg., Ewald, Herzfeld) is here quite as suitable. Luther renders the clause, *Hoc enim omnium hominum est, i. e.*, *for this belongs to all men, or is the duty of all men*; but a more literal translation is *for this is the whole of man, i. e.*, *his whole business, the sum, substance, and end of his existence*: Eng. Vers., "*this [is] the whole [duty] of man*;" LXX., πᾶς

ὁ ἄνθρωπος Vulg., hoc est omnis homo. It is not necessary with Geier and Le Clerc to supply ל before בל. Another rendering is given by Knobel, Hitzig, and M. Stuart, viz., "this every man [should do]," [diess soll jeder Mensch], which instead of the reading in the text (בל-האדם) requires בל-אדם (§ 111, 1, N.B.), for which I know no authority: otherwise the ellipsis of a verb after its nominative is not uncommon; see, e.g., ii. 12.

VERSE 14.

236. יבא contrac. for יביא. על if rendered "concerning," as in vii. 10, requires that מִשְׁפָּט should be mentally repeated, e.g., "God will bring every work into judgment [the judgment] concerning [or, "in respect to"] every secret thing:" but על may be correctly rendered, as in Eng. Vers., "with," conf. Ex. xxxv. 22; Levit. ii. 2; Ps. l. 5: see Gesen. *Lex.* on על (3) (d). Often already in this book a retribution to the righteous and the wicked has been mentioned, see iii. 17; v. 7; viii. 12, 13; xi. 9, though it is disputed whether retribution in this or the next life is intended; here, however, there can be no doubt that the allusion is to the *final* judgment, because no other but this is ever described as taking cognizance of *every work*^a (Rom. ii. 6), and of *every secret thing*, conf. Rom. ii. 16; 1 Cor. iv. 5; 1 Tim. v. 24, 25. No wonder, therefore, that Knobel and others, who impute scepticism to the Preacher, are driven to the assertion that ver. 9-14 are not genuine, but the addition of a later hand. To this assertion a reply has been already given (ver. 9), but here it may be added that if the doctrine of a future judgment has not been explicitly stated in the foregoing portion of this book, it has certainly not been denied; and the omission of it elsewhere in the book would be no good reason for concluding that it cannot be alluded to at its close, especially as in this chapter a clinax is evidently reached: the vanity of earthly things has been fully investigated, and therefore the Preacher in conclusion would most naturally and becomingly direct attention to man's future destiny, and the wisdom of so living as to secure eternal happiness hereafter.

^a "Every work, it is manifest, is not judged in this world, . . . even under the Theocracy there were always some apparent exceptions to the temporal administration of Divine justice, an undeviating retribution being, as far as we are able to judge, incompatible with a state of probation." Holden's *Prelim. Dissert.* p. lviii.

ק ה ל ת

LIBER ECCLESIASTÆ.

CAPUT I. א

ECCLESIASTES; OR THE PREACHER.

CHAPTER I.

2 א דברִי קהלת־בן־דוד מלך־בִּירוּשָׁלַם: הִבֵּל הַבָּלִים אָמַר
 3 קהלת־הַבָּל הַבָּלִים הַבָּל: מִה־יִתְרוֹן לְאָדָם
 4 בְּכָל־עֲמָלוֹ שִׁיעֵמַל תַּחַת הַשָּׁמֶשׁ: דָּוִר הֵלֶךְ וְדָוִר בָּא
 5 וְהָאָרֶץ לְעוֹלָם עֹמֶדֶת: וְזָרַח הַשָּׁמֶשׁ וַיָּבֹא הַשָּׁמֶשׁ וְאֵל־
 6 מְקוֹמוֹ שׁוֹאֵף זֹרַח הוּא שָׁם: הוֹלֵךְ אֶל־דְּרוֹם וְסוֹבֵב אֶל־
 7 צָפוֹן סוֹבֵב סֹבֵב הוֹלֵךְ הָרוּחַ וְעַל־סְבִיבָתוֹ שָׁב הָרוּחַ:
 8 כָּל־הַנְּחָלִים הַלֵּכִים אֶל־הַיָּם וְהַיָּם אֵינָנו מֵלֵא אֶל־מְקוֹם
 9 שֶׁהֵנַחְלִים הַלֵּכִים שָׁם הֵם שֹׁבִים לָלֶכֶת: כָּל־הַדְּבָרִים
 10 יִגְעִים לֹא־יֻכָּל אִישׁ לְדַבֵּר לֹא־תִשְׁבַּע עֵין לְרֹאוֹת וְלֹא־
 11 תִּמְלֵא אֵזֶן מִשְׁמַע: מִה־שִּׁהִיָּה הוּא שִׁהִיָּה וּמִה־שִּׁנְעִשָּׁה
 12 הוּא שִׁנְעִשָּׁה וְאֵין כָּל־חֲדָשׁ תַּחַת הַשָּׁמֶשׁ: יֵשׁ דָּבָר
 13 שִׁיֵּאמַר רֵאשִׁיָּה חֲדָשׁ הוּא כְּבָר הָיָה לְעֹלָמִים אֲשֶׁר
 14 הָיָה מִלְּפָנֵינוּ: אֵין זָכְרוֹן לְרֵאשִׁיָּנִים וְגַם לְאַחֲרֵנִים
 15 שִׁהִיָּה לֹא־יִהְיֶה לָהֶם זָכְרוֹן עִם שִׁיחִיו לְאַחֲרָנָה: אֲנִי
 16 קִהַלְתִּי הָיִיתִי מֶלֶךְ עַל־יִשְׂרָאֵל בִּירוּשָׁלַם: וְנָתַתִּי אֶת־לִבִּי
 17 לְדַרוֹשׁ וּלְתוֹר בְּחֻכְמָה עַל כָּל־אֲשֶׁר נַעֲשֶׂה תַּחַת הַשָּׁמַיִם

THE words of the Preacher, the son of David, king in Jerusalem.

2 Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity. 3 What profit hath a man of all his labour which he taketh under the sun? 4 One generation passeth away, and another generation cometh: but the earth abideth for ever. 5 The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose. 6 The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits. 7 All the rivers run into the sea; yet the sea is not full: unto the place from whence the rivers come, thither they return again. 8 All things are full of labour; man cannot utter it: the eye is not satisfied with seeing, nor the ear filled with hearing. 9 The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. 10 Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us. 11 There is no remembrance of former things; neither shall there be any remembrance of things that are to come with those that shall come after.

12 I the Preacher was king over Israel in Jerusalem. 13 And I gave my heart to seek and search out by wisdom concerning all things that are done under heaven:

this sore travail hath God given to the sons of man to be exercised therewith. ¹⁴ I have seen all the works that are done under the sun; and, behold, all *is* vanity and vexation of spirit. ¹⁵ *That which is* crooked cannot be made straight: and that which is wanting cannot be numbered.

¹⁶ I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten more wisdom than all *they* that have been before me in Jerusalem: yea, my heart had great experience of wisdom and knowledge. ¹⁷ And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of spirit. ¹⁸ For in much wisdom *is* much grief: and he that increaseth knowledge increaseth sorrow.

CHAPTER II.

I SAID in mine heart, Go to now, I will prove thee with mirth, therefore enjoy pleasure: and, behold, this also *is* vanity. ² I said of laughter, *It is* mad: and of mirth, What doeth it? ³ I sought in mine heart to give myself unto wine, yet acquainting mine heart with wisdom; and to lay hold on folly, till I might see what *was* that good for the sons of men, which they should do under the heaven all the days of their life. ⁴ I made me great works; I builded me houses; I planted me vineyards: ⁵ I made me gardens and orchards, and I planted trees in them of all *kind* of fruits: ⁶ I made me pools of water, to water therewith the wood that bringeth forth trees: ⁷ I got me servants and maidens, and had servants born in my house; also I had great possessions of great and small cattle above all that were in Jerusalem before me: ⁸ I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men singers and women singers, and the delights of the sons of men, as musical instruments, and that of all sorts.

⁹ So I was great, and increased more than all that were before me in Jerusalem: also my wisdom remained with me. ¹⁰ And whatsoever mine eyes desired I kept not from them, I withheld not my heart from any joy; for my heart rejoiced in all my labour: and this was my portion of all my labour. ¹¹ Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and, behold, all *was* vanity and vexation of spirit,

14 הוא ענין רע נתן אלהים לבני האדם לענות בו: ראיתי
את כל המעשים שנעשו תחת השמש והנה הכל הבל
טו ורעות רוח: מעות לא יוכל לתקן וחסרון לא יוכל
16 להמנות: דברתי אני עם-לבי לאמר אני הנה הגדלתי
והוספתי חכמה על כל אשר-היה לפני על-ירושלם
17 ולבי ראה הרבה חכמה ודעת: ואתנה לבי לדעת
חכמה ודעת הלוות ושכלות ידעתי שגסוה הוא רעיון
18 רוח: כי ברב חכמה רב-כעס ויוסף דעת יוסף מכאוב:

CAP. II. ב

א אמרתי אני בלבי לכה נא אנסכה בשמחה וראה בטוב
2 והנה גס-הוא הבל: לשחוק אמרתי מהולל ולשמחה
3 מה-זה עשה: תרתי בלבי למשוך ביין את-בשרי ולבי
נהג בחכמה ולא אחז בסכלות עד אשר אראה אי-זה
טוב לבני האדם אשר יעשו תחת השמים מספר ימי
4 חייהם: הגדלתי מעשי בניתי לי בתים נטעתי לי כרמים:
ה עשיתי לי גנות ופרדסים ונטעתי בהם עץ כל-פרי:
6 עשיתי לי ברכות מים להשקות מהם יער צומח עצים:
7 קניתי עבדים ושפחות ובני-בית היה לי גם מקנה בקר
8 וצאן הרבה היה לי מכל שהיו לפני בירושלם: בנסתי
לי גס-כסף וזהב וסגלת מלכים והמדינות עשיתי לי
9 שרים ושורות ותענוות בני האדם שדה ושדות: וגדלתי
והוספתי מכל שהיה לפני בירושלם אף חכמתי עמדה
י לי: וכל אשר שאלו עיני לא אצלתי מהם לא-מנעתי
את-לבי מכל-שמחה כי-לבי שמה מכל-עמלי וזה-היה
חלקי מכל-עמלי: ופניתי אני בכל-מעשי שעשו ידי
11 ובעמל שעמלתי לעשות והנה הכל הבל ורעות רוח

ו. 3. v. 3. נ"א ולאחז

v. 1. v. 1. נ"א גס

v. 17. v. 17. נ"א הוללות עמי הוללות

v. 18. v. 18. עמי נתן

ibid. נ"א אשר

ibid. נ"א בלא פסיק

12 ואין יתרון תחת השמש: ופגיתי אני לראות חכמה
והוללות וסכלות כי מה האדם שיבוא אחרי הפלך
13 את אשר-כבר עשוהו: וראיתי אני שיש יתרון לחכמה
14 מן-הסכלות ביתרון האור מן-החשך: החכם עיניו
בראשו והבסיל בחשך הולך וידעתי גם-אני שמקרה
15 אחר יקרה את-כלם: ואמרת אני בלבי במקרה הבסיל
גם-אני יקרני ולמה חכמתי אני אז יתר ודברתי בלבי
16 שגם-זה הבל: כי אין זכרון לחכם עם-הבסיל לעולם
בשבבר הימים הבאים הכל נשכח ואין ימות החכם
17 עם-הבסיל: ושנאתי את-החיים כי רע עלי המעשה
18 שנעשה תחת השמש כי-הכל הבל ורעות רוח: ושנאתי
אני את-כל-עמלי שאני עמל תחת השמש שאני-חנו
19 לאדם שיהיה אחרי: ומי יודע החכם יהיה או סכל
וישלט בכל-עמלי שעמלתי ושחכמתי תחת השמש גם-
זה הבל: וסבותי אני לא-אש את-לבי על-כל-העמל שעמלתי
20 תחת השמש: כי-יש אדם שעמלו בחכמה וידעת
ובבשרון ולאדם שלא עמל-בו יתננו חלקו גם-זה הבל
21 ורעה רבה: כי מה-היה לאדם בכל-עמלו וברעיון לבו
22 שהוא עמל תחת השמש: כי כל-ימיו מכאבים וכעם
23 ענינו גם-בלילה לא-שכב לבו גם-זה הבל הוא: אין
24 טוב באדם שיאכל ושתה והראה את-נפשו טוב בעמלו
גם-זה ראיתי אני כי מיד האלהים היא: כי מי יאכל ומי
25 יחוש חוץ ממני: כי לאדם שטוב לפניו נתן חכמה ודעת
26 ושמחה ולחוטא נתן ענין לאסוף ולכנוס לתת לטוב
לפני האלהים גם-זה הבל ורעות רוח:

CAP. III. א

לכל זמן ועת לכל-חפץ תחת השמים:

and there was no profit under the sun. ¹²And I turned myself to behold wisdom, and madness, and folly: for what *can* the man do that cometh after the king? *even* that which hath been already done. ¹³Then I saw that wisdom excelleth folly, as far as light excelleth darkness. ¹⁴The wise man's eyes are in his head; but the fool walketh in darkness: and I myself perceived also that one event happeneth to them all. ¹⁵Then said I in my heart, As it happeneth to the fool, so it happeneth even to me; and why was I then more wise? Then I said in my heart, that this also is vanity. ¹⁶For there is no remembrance of the wise more than of the fool for ever: seeing that which now is in the days to come shall all be forgotten. And how dieth the wise man? as the fool.

¹⁷Therefore I hated life; because the work that is wrought under the sun is grievous unto me: for all is vanity and vexation of spirit. ¹⁸Yea, I hated all my labour which I had taken under the sun: because I should leave it unto the man that shall be after me. ¹⁹And who knoweth whether he shall be a wise man or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed myself wise under the sun. This is also vanity. ²⁰Therefore I went about to cause my heart to despair of all the labour which I took under the sun. ²¹For there is a man whose labour is in wisdom, and in knowledge, and in equity; yet to a man that hath not laboured therein shall he leave it for his portion. This also is vanity and a great evil. ²²For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun? ²³For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity. ²⁴There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labour. This also I saw, that it was from the hand of God. ²⁵For who can eat, or who else can hasten *hereunto*, more than I? ²⁶For God giveth to a man that is good in his sight wisdom, and knowledge, and joy: but to the sinner he giveth travail, to gather and to heap up, that he may give to him that is good before God. This also is vanity and vexation of spirit.

CHAPTER III.

To every thing there is a season, and a time to every purpose under the heaven:

v. 12. נ"א שובא v. 15. נ"א ויתר v. 16. קמץ בו"ק v. 20. נ"א ליאש v. 21. נ"א שעמלו

v. 22. נ"א שהוא v. 26. נ"א לאסוף או לא

²A time to be born, and a time to die;

A time to plant, and a time to pluck up *that which is planted*;

³A time to kill, and a time to heal;

A time to break down, and a time to build up;

⁴A time to weep, and a time to laugh;

A time to mourn, and a time to dance;

⁵A time to cast away stones, and a time to gather stones together;

A time to embrace, and a time to refrain from embracing;

⁶A time to get, and a time to lose;

A time to keep, and a time to cast away;

⁷A time to rend, and a time to sew;

A time to keep silence, and a time to speak;

⁸A time to love, and a time to hate;

A time of war, and a time of peace.

⁹What profit hath he that worketh in that wherein he laboreth?

¹⁰I have seen the travail, which God hath given to the sons of men to be exercised in it. ¹¹He hath made every *thing* beautiful in his time: also he hath set the world in their heart, so that no man can find out the work that God maketh from the beginning to the end. ¹²I know that *there is* no good in them, but for a *man* to rejoice and to do good in his life.

¹³And also that every man should eat and drink, and enjoy the good of all his labour, it *is* the gift of God.

¹⁴I know that, whatsoever God doeth, it shall be for ever: nothing can be put to it, nor anything taken from it: and God doeth *it*, that *men* should fear before him.

¹⁵That which hath been is now; and that which is to be hath already been; and God requireth that which is past. ¹⁶And moreover I saw under the sun the place of judgment, *that wickedness was* there; and the place of righteousness, *that iniquity was* there. ¹⁷I said in mine heart, God shall judge the righteous and the wicked: for *there is* a time there for every purpose and for every work.

וְעֵת לָמוּת

וְעֵת לַעֲקוֹר נָטוּעַ :

וְעֵת לְרְפוֹא

וְעֵת לְבָנוֹת :

וְעֵת לְשִׂחוֹק

וְעֵת רִקּוֹד :

וְעֵת בְּנוֹס אֲבָנִים

וְעֵת לְרַחֵק מִחֶבֶק :

וְעֵת לְאָבֵד

וְעֵת לְהַשְׁלִיךְ :

וְעֵת לְתַפּוֹר

וְעֵת לְדַבֵּר :

וְעֵת לְשֹׂנֵא

וְעֵת שְׁלוֹם :

עֵת לָלֶדֶת 2

עֵת לְטַעַת

עֵת לְהַרְוֹג 3

עֵת לְפָרוֹץ

עֵת לְבָכוֹת 4

עֵת סִפּוֹד

עֵת לְהַשְׁלִיךְ אֲבָנִים ה

עֵת לְחֻבּוֹק

עֵת לְבִקֵּשׁ 6

עֵת לְשָׁמֹר

עֵת לְקַרְוֹעַ 7

עֵת לְחַשׁוֹת

עֵת לְאַהֲב 8

עֵת מִלְחָמָה

מִה־יִּתְרוֹן הַעוֹשָׂה בְּאִשֶּׁר הוּא עֹמֵל : רֵאִיתִי אֶת־הָעֵנָן 9

אֲשֶׁר נָתַן אֱלֹהִים לִבְנֵי הָאָדָם לַעֲנוֹת בּוֹ : אֶת־הַכֹּל 11

עֲשֵׂה יָפֶה בְּעֵתוֹ גַּם אֶת־הָעֹלָם נָתַן בְּלִבָּם מִבְּלֵי אִשֶּׁר

לֹא־יִמָּצֵא הָאָדָם אֶת־הַמַּעֲשֵׂה אֲשֶׁר־עֲשֵׂה הָאֱלֹהִים מֵרֵאשׁ

וְעַד־סוֹף : יֵדַעְתִּי כִּי אֵין טוֹב בָּם כִּי אִם־לְשִׂמּוֹחַ וּלְעֲשׂוֹת 12

טוֹב בְּחַיָּיו : וְגַם כָּל־הָאָדָם שִׂיאֲכַל וְשִׂתָּה וּרְאָה טוֹב 13

בְּכָל־עֲמָלוֹ מִתַּת אֱלֹהִים הִיא : יֵדַעְתִּי כִּי כָל־אִשֶּׁר יַעֲשֶׂה 14

הָאֱלֹהִים הוּא יִהְיֶה לְעוֹלָם עָלָיו אֵין לְהוֹסִיף וּמִמֶּנּוּ אֵין

לְגָרוֹעַ וְהָאֱלֹהִים עֲשֵׂה שִׁירָאוֹ מִלִּפְנֵיו : מִה־שָּׂהִיָּה בְּבָר 15

הוּא וְאִשֶּׁר לְהִיֹּת בְּבָר הִיא וְהָאֱלֹהִים יִבְקֹשׁ אֶת־נִרְדָּף :

וְעוֹד רֵאִיתִי תַּחַת הַשָּׁמַשׁ מְקוֹם הַמִּשְׁפָּט שָׁמָּה הָרָשָׁע 16

וּמְקוֹם הַצֶּדֶק שָׁמָּה הָרָשָׁע : אָמַרְתִּי אֲנִי בְּלִבִּי אֶת־הַצֶּדִּיק 17

וְאֶת־הָרָשָׁע יִשְׁפֹּט הָאֱלֹהִים בִּי־עֵת לְכָל־חִפְּץ וְעַל כָּל־

18 הַמַּעֲשֶׂה שֶׁם: אָמַרְתִּי אֲנִי בְלִפְנֵי עַל־דְּבַרְתָּ בְּנֵי הָאָדָם
 19 לְבָרֶם הָאֱלֹהִים וְלִרְאוֹת שְׁהִם־בְּהֶמָה הֵמָּה לָהֶם: כִּי
 מְקַרָּה בְנֵי־הָאָדָם וּמְקַרָּה הַבְּהֶמָה וּמְקַרָּה אַחֵר לָהֶם
 כָּמוֹת זֶה בֶּן מוֹת זֶה וְרוּחַ אֶחָד לְכֹל וּמוֹתָר הָאָדָם מִן־
 הַבְּהֶמָה אֵין כִּי הֵכֵל הֵבֵל: הֵכֵל הוֹלֵךְ אֶל־מְקוֹם אֶחָד
 21 הֵכֵל הָיָה מִן־הָעֶפֶר וְהֵכֵל שָׁב אֶל־הָעֶפֶר: מִי יוֹדַע רוּחַ
 בְּנֵי הָאָדָם הָעֹלָה הִיא לְמַעַלָּה וְרוּחַ הַבְּהֶמָה הֵיכָדָת
 22 הִיא לְמַטָּה לָאָרֶץ: וְרָאִיתִי כִּי אֵין טוֹב מֵאֲשֶׁר יִשְׁמַח
 הָאָדָם בְּמַעֲשָׂיו כִּי־הוּא חִלְקוֹ כִּי מִי יְבִיאֵנוּ לִרְאוֹת בְּמָה
 שִׁיְהִי אַחֲרָיו:

CAP. IV. ד

CHAPTER IV.

וְשָׁבַתִּי אֲנִי וְאָרָאָה אֶת־כָּל־הָעֲשָׂקִים אֲשֶׁר נַעֲשִׂים תַּחַת
 הַשָּׁמֶשׁ וְהִנֵּה וְדִמְעַת הָעֲשָׂקִים וְאֵין לָהֶם מְנַחֵם וּמִי־
 עֲשִׂקֵיהֶם כֹּחַ וְאֵין לָהֶם מְנַחֵם: וְשָׁבַח אֲנִי אֶת־הַמֵּתִים
 2 שֶׁכָּבְדוּ מֵתוֹ מִן־הַחַיִּים אֲשֶׁר הֵמָּה חַיִּים עַדְנָה: וְטוֹב
 3 מִשְׁנֵיהֶם אֵת אֲשֶׁר־עָדָן לֹא הָיָה אֲשֶׁר לֹא־רָאָה אֶת־
 4 הַמַּעֲשֶׂה הַזֶּה אֲשֶׁר נַעֲשֶׂה תַּחַת הַשָּׁמֶשׁ: וְרָאִיתִי אֲנִי
 אֶת־כָּל־עֲמָל וְאֵת כָּל־בְּשָׂרוֹן הַמַּעֲשֶׂה כִּי הִיא קִנְיַת־אִישׁ
 5 מִרְעָהוּ גַם־זֶה הֵבֵל וְרַעוּת רוּחַ: הַכִּסִּיל חִבֵּק אֶת־יָדָיו
 6 וְאָבַל אֶת־בְּשָׂרוֹ: טוֹב מְלֹא כֹף נָחַת מִמְּלֹא חִפְּזִים עֲמָל
 7 וְרַעוּת רוּחַ: וְשָׁבַתִּי אֲנִי וְאָרָאָה הֵבֵל תַּחַת הַשָּׁמֶשׁ: יֵשׁ
 8 אַחֵר וְאֵין שְׁנֵי גַם בֶּן וְאָח אֲיִין־לוֹ וְאֵין קֵץ לְכָל־עֲמָלוֹ
 9 גַם־עֵינָיו לֹא־תִשְׁבַּע עֶשֶׂר וְלִמִּי וְאֵין עֲמָל וּמַחְסָר אֶת־
 10 נַפְשִׁי מִטּוֹבָה גַם־זֶה הֵבֵל וְעַנְיָן רַע הוּא: טוֹבִים הַשְּׂגִיִּם
 11 מִן־הָאֶחָד אֲשֶׁר יִשְׁלָהֶם שָׂכָר טוֹב בַּעֲמָלָם: כִּי אִם־
 יִפְּלוּ הָאֶחָד יָקִים אֶת־חֻבּוֹ וְאֵילוּ הָאֶחָד שִׁיפֹל וְאֵין

¹⁸ I said in mine heart concern-
 ing the estate of the sons of men,
 that God might manifest them,
 and that they might see that they
 themselves are beasts. ¹⁹ For that
 which befalleth the sons of men
 befalleth beasts; even one thing
 befalleth them: as the one dieth,
 so dieth the other; yea, they have
 all one breath; so that a man hath
 no preeminence above a beast: for
 all is vanity. ²⁰ All go unto one
 place; all are of the dust, and all
 turn to dust again. ²¹ Who know-
 eth the spirit of man that goeth
 upward, and the spirit of the beast
 that goeth downward to the earth?

²² Wherefore I perceive that
 there is nothing better, than that
 a man should rejoice in his own
 works; for that is his portion:
 for who shall bring him to see
 what shall be after him?

So I returned, and considered all
 the oppressions that are done un-
 der the sun: and behold the tears
 of such as were oppressed, and
 they had no comforter; and on
 the side of their oppressors there
 was power; but they had no com-
 forter. ² Wherefore I praised the
 dead which are already dead more
 than the living which are yet alive.
³ Yea, better is he than both they,
 which hath not yet been, who hath
 not seen the evil work that is done
 under the sun.

⁴ Again, I considered all travail,
 and every right work, that for this
 a man is envied of his neighbour.
 This is also vanity and vexation
 of spirit.

⁵ The fool foldeth his hands to-
 gether, and eateth his own flesh.
⁶ Better is an handful with quiet-
 ness, than both the hands full with
 travail and vexation of spirit.
⁷ Then I returned, and I saw van-
 ity under the sun. ⁸ There is one
 alone, and there is not a second;
 yea, he hath neither child nor
 brother: yet is there no end of
 all his labour; neither is his eye
 satisfied with riches; neither saith
 he, For whom do I labour and be-
 reave my soul of good? This is
 also vanity, yea, it is a sore tra-
 vail.

⁹ Two are better than one; be-
 cause they have a good reward
 for their labour. ¹⁰ For if they
 fall, the one will lift up his fellow:
 but woe to him that is alone
 when he falleth; for he hath not

ibid. ענין קר

ibid. נ"א ואין

v. 8. נ"א אין

v. 22. ה' בסגול

v. 19. ע'ט' אין

ibid. נ"א שיפול

v. 10. נ"א ואין לו

another to help him up. ¹¹ Again, if two lie together, then they have heat: but how can one be warm alone? ¹² And if one prevail against him, two shall withstand him; and a threefold cord is not quickly broken.—¹³ Better is a poor and a wise child than an old and foolish king, who will no more be admonished. ¹⁴ For out of prison he cometh to reign; whereas also he that is born in his kingdom becometh poor. ¹⁵ I considered all the living which walk under the sun, with the second child that shall stand up in his stead. ¹⁶ There is no end of all the people, even of all that have been before them: they also that come after shall not rejoice in him. Surely this also is vanity and vexation of spirit.

CHAPTER V.

KEEP thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil.—² Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few. ³ For a dream cometh through the multitude of business; and a fool's voice is known by multitude of words. ⁴ When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. ⁵ Better is it that thou shouldst not vow, than that thou shouldst vow and not pay.—⁶ Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands? ⁷ For in the multitude of dreams and many words there are also divers vanities; but fear thou God.—⁸ If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they. ⁹ Moreover the profit of the earth is for all: the king himself is served by the field.

¹⁰ He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase: this is also vanity. ¹¹ When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes? ¹² The sleep of a labouring man is sweet, whether he eat little or much: but the abundance of the rich will not suffer him to sleep. ¹³ There is a sore evil which

11 שְׁנֵי לְהִקְיָמוֹ: גַּם אִם-יִשְׁכְּבוּ שְׁנַיִם וְחֵם לָהֶם וְלֹא־אֶחָד אֵינָהּ
12 יָחֵם: וְאִם-יִתְקַפּוּ הָאֶחָד הַשְּׁנַיִם יַעֲמֵדוּ נִגְדּוֹ וְהַחוּט
13 הַמְּשָׁלָשׁ לֹא בִמְהֵרָה יִנָּתֵק: טוֹב יֶלֶד מִסֶּכֶן וְחָכָם מִמֶּלֶךְ
14 זָקֵן וְכִסִּיל אֲשֶׁר לֹא-יָדַע לְהִזְהָר עוֹד: כִּי-מִבֵּית הַסּוּרִים
ט יֵצֵא לְמֶלֶךְ כִּי גַם בְּמַלְכוּתוֹ נוֹלֵךְ רֶשֶׁת: רֵאִיתִי אֶת-כָּל-
הַחַיִּים הַמְּהַלְכִים תַּחַת הַשָּׁמֶשׁ עִם הַיָּלֵד הַשְּׁנִי אֲשֶׁר
16 יַעֲמֵד תַּחְתָּיו: אֵין-קֵץ לְכָל-הָעַם לְכָל אֲשֶׁר-הָיָה לִפְנֵיהֶם
גַּם הָאֲחֵרוֹנִים לֹא יִשְׂמְחוּ-בּוֹ כִּי-גַם-זֶה הִבֵּל וְרַעֲיוֹן רוּחַ:
17 שְׁמֵר רַגְלֶיךָ בְּאֲשֶׁר תִּלָּךְ אֶל-בֵּית הָאֱלֹהִים וְקָרֹב לִשְׁמָע
מִתַּת הַבְּסִילִים זָבַח כִּי-אֵינִם יוֹדְעִים לַעֲשׂוֹת רָע:

CAP. V. ה

ה אֶל-תִּבְהֵל עַל-פִּיךָ וּלְבָבְךָ אֶל-יִמְחָר לְהוֹצִיא דְבָר לִפְנֵי
הָאֱלֹהִים כִּי הָאֱלֹהִים בְּשִׁמְיָם וְאַתָּה עַל-הָאָרֶץ עַל-כֵּן
2 יִהְיוּ דְבָרֶיךָ מְעֻטִּים: כִּי בָּא הַחֲלוּם בְּרֵב עֵינַי וְקוֹל כִּסִּיל
3 בְּרֵב דְּבָרִים: בְּאֲשֶׁר תִּדְרֹךְ נִדְרֵי לְאֱלֹהִים אֶל-תִּאָּחֵז לְשִׁלְמוֹ
4 כִּי אֵין חֶפֶץ בְּכִסְיִים אֶת אֲשֶׁר-תִּדְרֹךְ שָׁלֵם: טוֹב אֲשֶׁר
ה לֹא-תִדְרֹךְ מִשְׁתָּדֹר וְלֹא תִשְׁלֵם: אֶל-תִּתֵּן אֶת-פִּיךָ לַחֲטִיא
אֶת-בִּשְׁרֶךָ וְאֶל-תִּאָּמֵר לִפְנֵי הַמֶּלֶךְ כִּי שְׁנֵנָה הִיא לִמָּחָה
6 יִקְצֹף הָאֱלֹהִים עַל-קוֹלְךָ וְחִבֵּל אֶת-מַעֲשֵׂה יָדֶיךָ: כִּי בְרֵב
חֲלָמוֹת וְהִבָּלִים וּדְבָרִים הִרְבָּה כִּי אֶת-הָאֱלֹהִים יִרָא:
7 אִם-עֲשֵׂק רֶשֶׁת וְגִזֹּל מִשְׁפָּט וְצָדֵק תִּרְאֶה בְּמִדִּינָה אֶל-
תַּחֲמָה עַל-הַחֶפֶץ כִּי גִבָּה מֵעַל גִּבָּה שְׁמֵר וּגְבוּהִים עֲלֵיהֶם:
9 8 וְיִתְרוֹן אֶרֶץ בְּכָל הָיָא מֶלֶךְ לִשְׁדָּה נִעְבֵּד: אֲהֵב כֶּסֶף לֹא-
יִשְׁבַּע כֶּסֶף וּמִי-אֲהֵב בְּהֶמוֹן לֹא תִבּוֹאָה גַם-זֶה הִבֵּל:
י בְּרִבּוֹת הַטּוֹבָה רַבּוֹ אוֹכְלֶיהָ וּמַה-בִּשְׁרוֹן לְבַעֲלֶיהָ כִּי
11 אִם-רָאִית עֵינָיו: מִתּוֹקָה שְׁנֵת הָעֵבֶד אִם-מַעֲט וְאִם-
12 הִרְבָּה יֹאכֵל וְהִשְׁבַּע לַעֲשִׂיר אֵינָנו מִנִּיחַ לוֹ לִישׁוֹן: יֵשׁ

רָעָה חוֹלָה רָאִיתִי תַּחַת הַשָּׁמֶשׁ עֹשֶׂה שְׂמור לְבַעְלֵי
 13 לְרַעְתּוֹ: וְאֶבֶר הָעֹשֶׂה הָיָה בְּעַנְיָן רָע וְהוֹלִיד בֶּן וְאִין
 14 בִּידוֹ מְאוּמָּה: בְּאִשׁ יָצָא מִבֶּטֶן אִמּוֹ עָרוֹם יָשׁוּב לִלְבַת
 15 כְּשֶׁבֶא וּמְאוּמָּה לֹא־יֵשֵׁא בְּעַמְלוֹ שִׁילָךְ בִּידוֹ: וְגַם־זֶה
 רָעָה חוֹלָה כָּל־עֲמַת שְׂבֵא בֶן יֶלֶךְ וּמִה־יִּתְרוֹן לוֹ שִׁיעַמַל
 16 לְרוּחַ: גַּם כָּל־יָמָיו בְּחַשְׁךָ יֹאכַל וְכַעַס הִרְבָּה וְחָלָו
 17 וְקֶצֶף: הִנֵּה אֲשֶׁר־רָאִיתִי אֲנִי טוֹב אֲשֶׁר־יָפָה לֹא־כֹל
 וְלִשְׁתּוֹת וְלִרְאוֹת טוֹבָה כָּל־עַמְלוֹ שִׁיעַמַל תַּחַת־הַשָּׁמֶשׁ
 מִסֹּפֶר יְמֵי־חַיָּו אֲשֶׁר־נָתַן־לוֹ הָאֱלֹהִים כִּי־הוּא חֶלְקוֹ:
 18 גַּם כָּל־הָאָדָם אֲשֶׁר נָתַן־לוֹ הָאֱלֹהִים עֹשֶׂה וְנִכְסִים
 וְהַשְׁלִיטוֹ לֹא־כֹל מִמֶּנּוּ וְלִשְׂאֵת אֶת־חֶלְקוֹ וְלִשְׂמַח בְּעַמְלוֹ
 19 זֶה מַתַּת אֱלֹהִים הִיא: כִּי לֹא הִרְבָּה יוֹכֵר אֶת־יָמָי חַיָּו
 כִּי הָאֱלֹהִים מַעֲנֶה בְּשִׂמְחַת לִבּוֹ:

CAP. VI. 1

יֵשׁ רָעָה אֲשֶׁר רָאִיתִי תַּחַת הַשָּׁמֶשׁ וְרַבָּה הִיא עַל־הָאָדָם:
 2 אִישׁ אֲשֶׁר יִתֵּן־לוֹ הָאֱלֹהִים עֹשֶׂה וְנִכְסִים וְכְבוֹד וְאִינּוֹ
 חָסֵר לְנַפְשׁוֹ מִכֹּל אֲשֶׁר־יִתְּאוֹהָ וְלֹא־יִשְׁלִיטֵנוּ הָאֱלֹהִים
 לֹא־כֹל מִמֶּנּוּ כִּי אִישׁ נִכְרִי יֹאכֻלְנוּ זֶה הֵבֵל וְחָלִי רָע הוּא:
 3 אִם־יֹולִיד אִישׁ מֵאָה וְשָׁנִים רַבּוֹת יִחְיֶה וְרַב וְשִׁיחָיו
 יְמֵי־שָׁנָיו וְנִכְשׁוּ לֹא־תִשְׁבַּע מִן־הַטּוֹבָה וְגַם־קְבוּרָה לֹא־
 4 הִיְתָה לוֹ אֲמַרְתִּי טוֹב מִמֶּנּוּ הַנֶּפֶל: כִּי־בִהְבֵּל בָּא וּבְחַשְׁךָ
 5 יֵלֶךְ וּבְחַשְׁךָ שְׁמוֹ יִכְסֶה: גַּם־שָׁמֶשׁ לֹא־רָאָה וְלֹא יֵדַע
 6 נַחַת לְזֶה מִזֶּה: וְאֵלּוּ חִיָּה אֵלֶּף שָׁנִים פְּעָמִים וְטוֹבָה
 7 לֹא רָאָה הֵלֵא אֶל־מָקוֹם אַחֵר הֵכֵל הוֹלֵךְ: כָּל־עַמְלֵי הָאָדָם
 8 לְפִיָּהוּ וְגַם־הַנֶּפֶשׁ לֹא תִמְלָא: כִּי מִה־יֹוֹתֵר לַחֲכָם מִן־
 9 הַבְּסִיל מִה־לַּעֲנִי יוֹדַע לַהֲלֹךְ גִּגֵּר הַחַיִּים: טוֹב מִרְאָה
 10 עֵינִים מִהֲלֹךְ־נֶפֶשׁ גַּם־זֶה הֵבֵל וְרַעֲיוֹת רוּחַ: מִה־שִּׁהְיָה

I have seen under the sun, *namely*, riches kept for the owners thereof to their hurt. ¹⁴ But those riches perish by evil travail: and he begetteth a son, and *there is* nothing in his hand. ¹⁵ As he came forth of his mother's womb, naked shall he return to go as he came, and shall take nothing of his labour, which he may carry away in his hand. ¹⁶ And this also *is* a sore evil, *that* in all points as he came, so shall he go: and what profit hath he that hath laboured for the wind? ¹⁷ All his days also he eateth in darkness, and *he hath* much sorrow and wrath with his sickness.

¹⁸ Behold that which I have seen: *it is* good and comely for one to eat and to drink, and to enjoy the good of all his labour that he taketh under the sun all the days of his life, which God giveth him: for it *is* his portion. ¹⁹ Every man also to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoice in his labour; *this is* the gift of God. ²⁰ For he shall not much remember the days of his life; because God answereth *him* in the joy of his heart.

CHAPTER VI.

THERE is an evil which I have seen under the sun, and it *is* common among men: ² a man to whom God hath given riches, wealth, and honour, so that he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger eateth it: *this is* vanity, and it *is* an evil disease. ³ If a man beget an hundred *children*, and live many years, so that the days of his years *be* many, and his soul be not filled with good, and also *that* he have no burial; I say, *that* an untimely birth *is* better than he. ⁴ For he cometh in with vanity, and departeth in darkness, and his name shall be covered with darkness. ⁵ Moreover he hath not seen the sun, nor known *any thing*: *this* hath more rest than the other. ⁶ Yea, though he live a thousand years twice *told*, yet hath he seen no good: do not all go to one place?

⁷ All the labour of man *is* for his mouth, and yet the appetite *is* not filled. ⁸ For what hath the wise more than the fool? what hath the poor, that knoweth to walk before the living? ⁹ Better *is* the sight of the eyes than the wandering of the desire: *this is* also vanity and vexation of spirit. ¹⁰ That which hath been

is named already, and it is known that it *is* man: neither may he contend with him that is mightier than he. ¹¹ Seeing there be many things that increase vanity, what *is* man the better? ¹² For who knoweth what *is* good for man in *this* life, all the days of his vain life which he spendeth as a shadow? for who can tell a man what shall be after him under the sun?

CHAPTER VII.

A GOOD name *is* better than precious ointment; and the day of death than the day of one's birth. ² *It is* better to go to the house of mourning, than to go to the house of feasting: for that *is* the end of all men; and the living will lay *it* to his heart. ³ Sorrow *is* better than laughter: for by the sadness of the countenance the heart *is* made better. ⁴ The heart of the wise *is* in the house of mourning; but the heart of fools *is* in the house of mirth. ⁵ *It is* better to hear the rebuke of the wise, than for a man to hear the song of fools. ⁶ For as the crackling of thorns under a pot, so *is* the laughter of the fool: this also *is* vanity. ⁷ Surely oppression maketh a wise man mad; and a gift destroyeth the heart. ⁸ Better *is* the end of a thing than the beginning thereof: and the patient in spirit *is* better than the proud in spirit. ⁹ Be not hasty in thy spirit to be angry: for anger resteth in the bosom of fools. ¹⁰ Say not thou, What *is* the cause that the former days were better than these? for thou dost not enquire wisely concerning this. ¹¹ Wisdom *is* good with an inheritance: and *by it* there *is* profit to them that see the sun. ¹² For wisdom *is* a defence, and money *is* a defence: but the excellency of knowledge *is*, that wisdom giveth life to them that have it. ¹³ Consider the work of God: for who can make *that* straight, which he hath made crooked? ¹⁴ In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him.

¹⁵ All things have I seen in the days of my vanity: there *is* a just man that perisheth in his righteousness, and there *is* a wicked man that longeth his life in his wickedness. ¹⁶ Be not righteous over much; neither make thyself over wise: why shouldst thou destroy thyself? ¹⁷ Be not over much wicked, neither be thou foolish: why shouldst thou die before thy time? ¹⁸ *It is* good that thou shouldst take hold of this; yea, also from this withdraw not thine hand: for he that feareth God shall

כָּבֹד נִקְרָא שְׁמוֹ וְנוֹדַע אֲשֶׁר־הוּא אָדָם וְלֹא־יֻבַּל לְדִין
עִם שְׁהִתְקִיף מִמֶּנּוּ: כִּי יִשְׁדָּבְרִים הִרְבָּה מִרְבִּים הֶבֶל
מֵהַיּוֹתֵר לָאָדָם: כִּי מִי־יֹדַע מֵהַטּוֹב לָאָדָם בְּחַיִּים
מִסֹּפֶר יְמֵי־חַיֵּי הֶבֶל וַיַּעֲשֵׂם בְּצֵל אֲשֶׁר מִי־יֹגִיד לָאָדָם
מֵהַיְהִיָּה אַחֲרָיו תַּחַת הַשֶּׁמֶשׁ:

CAP. VII. 1

טוֹב שֵׁם מִשֶּׁמֶן טוֹב יוֹם הַמָּוֶת מִיּוֹם הַחַיִּים: טוֹב
לֵלֶכֶת אֶל־בֵּית־אֵבֶל מִלֵּכֶת אֶל־בֵּית מִשְׁתֶּה בְּאֲשֶׁר הוּא
סוֹף כָּל־הָאָדָם וְהַחַי יִתֵּן אֶל־לִבּוֹ: טוֹב כָּעֵם מִשְׂחֹק כִּי־
בָרַע פָּנִים יֵטֵב לֵב: לֵב חֲכָמִים בְּבֵית אֵבֶל וְלֵב בְּסִילִים
בְּבֵית שִׂמְחָה: טוֹב לִשְׁמָע גְּעֵרַת חָכָם מֵאִישׁ שֹׁמֵעַ יָשָׁר
בְּסִילִים: כִּי כָקוֹל הַסִּירִים תַּחַת הַסִּיר כֵּן שִׁחַק הַבְּסִיל
גִּסְיוֹה הֶבֶל: כִּי הָעֶשֶׂק יְהוֹלֵל חָכָם וַיַּאֲבֹד אֶת־לֵב מִתְנָה:
טוֹב אַחֲרִית דְּבַר מִקְרָא שִׁיתוֹ טוֹב אַרְךָ־רוּחַ מִגְּבוּה רוּחַ:
אֶל־תִּבְהַל בְּרוּחְךָ לִכְעוֹס כִּי כָעֵם בְּחִיק בְּסִילִים יָנוּחַ:
אֶל־תֹּאמַר מַה הִזָּה שְׁהַיָּמִים הָרִאשֹׁנִים הָיוּ טוֹבִים
מֵאֵלָּה כִּי לֹא מִחֲכָמָה שְׁאַלְתָּ עַל־זֶה: טוֹבָה חֲכָמָה עִם־
נִחְלָה וַיִּתֵּר לְרֹאִי הַשֶּׁמֶשׁ: כִּי בְּצֵל הַחֲכָמָה בְּצֵל הַכֶּסֶף
וַיִּתְּרוֹן דַּעַת הַחֲכָמָה תַּחֲיָה בְּעַלְיָה: רֹאה אֶת־מַעֲשֵׂה
הָאֱלֹהִים כִּי מִי יֻכַּל לִתְּקֵן אֶת אֲשֶׁר עָוְתוּ: בְּיוֹם טוֹבָה
יִהְיֶה בְּטוֹב וּבְיוֹם רָעָה רֹאה גַם אֶת־זֶה לַעֲמִת־זֶה עֲשֵׂה
הָאֱלֹהִים עַל־דְּבָרָת שְׁלֹא יִמְצָא הָאָדָם אַחֲרָיו מְאֻמָּה:
אֶת־הֶבֶל רָאִיתִי בְיַמִּי הֶבֶל יֵשׁ צָדִיק אֲבָד בְּצַדִּיקוֹ וַיֵּשׁ
רָשָׁע מְאָרֶץ בְּרָעָתוֹ: אֶל־תִּתֵּי צָדִיק הִרְבָּה וְאֶל־תִּתְּחַכֵּם
יּוֹתֵר לִמָּה תִשּׁוּמָם: אֶל־תִּרְשָׁע הִרְבָּה וְאֶל־תִּתֵּי סָכָל
לִמָּה תָמוּת בְּלֹא עֵתָךְ: טוֹב אֲשֶׁר תֵּאָחַז בְּזֶה וְגַם־מִזֶּה
אֶל־תִּנָּח אֶת־יָדְךָ בִּי־יְרֵא אֱלֹהִים יֵצֵא אֶת־כָּלָם: הַחֲכָמָה

כ תֵּעָז לַחֲכָם מַעֲשֶׂה שְׁלִיטִים אֲשֶׁר הָיוּ בְּעִיר: כִּי אָדָם
 21 אֵין צָדִיק בְּאֶרֶץ אֲשֶׁר יַעֲשֶׂה טוֹב וְלֹא יִחָטָא: גַּם לְכָל-
 הַדְּבָרִים אֲשֶׁר יִדְּבֹרוּ אֶל-תִּתֵּן לִבְךָ אֲשֶׁר לֹא-תִשְׁמַע אֶת-
 22 עֲבָדֶךָ מִקְלָלֶךָ: כִּי גַם-פְּעָמִים רַבּוֹת יָדַע לִבְךָ אֲשֶׁר גַּם-
 23 אֶת קָלִילֶת אַחֲרִים: כִּלְזָה נִסִּיתִי בְּחֻכְמָה אֲמַרְתִּי אַחֲפָמָה
 24 וְהִיא רְחוּקָה מִמֶּנִּי: רְחוּק מִה-שָׁהִיָּה וְעַמֻּק וְעַמֻּק מִי
 כה יִמָּצְאוּ: סְבוֹתִי אֲנִי וְלִבִּי לִדְרֹעַת וְלִתּוֹר וּבִקֵּשׁ חֻכְמָה
 26 וְחִשְׁבוֹן וְלִדְרֹעַת רִשְׁעַת כָּסֶל וְהַסְכְּלוֹת הוֹלָלוֹת: וּמוֹצֵא
 אֲנִי מֵר מִפְּוֹת אֶת-הָאִשָּׁה אֲשֶׁר-הִיא מְצוּדִים וְחַרְמִים
 לְבָה אֲסוּרִים יְדִיהָ טוֹב לִפְנֵי הָאֱלֹהִים יִמְלֹט מִמֶּנָּה
 27 וְחוֹטֵא יִלְכָּד בָּהּ: רֹאֶה זֶה מִצָּאתִי אֲמַרְהָ קִהְלֹת אַחַת
 28 לְאַחַת לְמִצָּא חִשְׁבוֹן: אֲשֶׁר עוֹד-בִּקְשָׁה נַפְשִׁי וְלֹא מִצָּאתִי
 אָדָם אֶחָד מֵאֹלֶף מִצָּאתִי וְאִשָּׁה בְּכָל-אֶלֶה לֹא מִצָּאתִי:
 29 לְבַר רֹאֶה-זֶה מִצָּאתִי אֲשֶׁר עָשָׂה הָאֱלֹהִים אֶת-הָאָדָם
 יִשָּׂר וְהִמָּה בִקְשׁוֹ חִשְׁבֹּנוֹת רַבִּים:

come forth of them all. ¹⁹ Wisdom strengtheneth the wise more than ten mighty men which are in the city. ²⁰ For there is not a just man upon earth, that doeth good, and sinneth not. ²¹ Also take no heed unto all words that are spoken; lest thou hear thy servant curse thee: ²² for oftentimes also thine own heart knoweth that thou thyself likewise hast cursed others.

²³ All this have I proved by wisdom: I said, I will be wise; but it was far from me. ²⁴ That which is far off, and exceeding deep, who can find it out? ²⁵ I applied mine heart to know, and to search, and to seek out wisdom, and the reason of things, and to know the wickedness of folly, even of foolishness and madness: ²⁶ and I find more bitter than death the woman, whose heart is snares and nets, and her hands as bands: whose pleaseth God shall escape from her; but the sinner shall be taken by her. ²⁷ Behold, this have I found, saith the preacher, counting one by one, to find out the account: ²⁸ which yet my soul seeketh, but I find not: one man among a thousand have I found; but a woman among all those have I not found. ²⁹ Lo, this only have I found, that God hath made man upright: but they have sought out many inventions.

CAP. VIII. ח

CHAPTER VIII.

א מִי בְּהַחֲכָם וּמִי יוֹדַע פֶּשֶׁר דְּבַר חֻכְמַת אָדָם תֹּאמִיר פָּנָיו
 2 וְעֵז פָּנָיו יִשְׁנֶא: אֲנִי פִי-מִלֶּךְ שֹׁמֵר וְעַל דְּבַרֹּת שְׁבוּעַת
 3 אֱלֹהִים: אֶל-תִּבְהַל מִפָּנָיו תִּלָּךְ אֶל-תַּעֲמֹד בְּדַבָּר רַע כִּי
 4 כָל-אֲשֶׁר יִחְפֹּץ יַעֲשֶׂה: בְּאֲשֶׁר-דְּבַר-מֶלֶךְ שְׁלֹטוֹן וּמִי
 ה יֹאמַר-לוֹ מִה-תַּעֲשֶׂה: שׁוֹמֵר מִצְוָה לֹא יָדַע דְּבַר רַע וְעַת
 6 וּמִשְׁפָּט יָדַע לֵב חָכָם: כִּי לְכָל-חֲפֹץ יֵשׁ עֵת וּמִשְׁפָּט
 7 כִּי-רַעַת הָאָדָם רַבָּה עָלָיו: כִּי-יֵאֱמָנוּ יוֹדַע מִה-שִׁיחִיָּה כִּי
 8 בְּאֲשֶׁר יִהְיֶה מִי יִגִּיד לוֹ: אֵין אָדָם שְׁלִיט בָרוּחַ לְכָלֹא
 אֶת-הָרוּחַ וְאֵין שְׁלֹטוֹן בְּיוֹם הַפְּוֹת וְאֵין מִשְׁלַחַת
 9 בְּמַלְחָמָה וְלֹא-יִמְלֹט רִשְׁעַת אֶת-בְּעָלָיו: אֶת-כָּל-זֶה רָאִיתִי

Who is as the wise man? and who knoweth the interpretation of a thing? a man's wisdom maketh his face to shine, and the boldness of his face shall be changed.

² I counsel thee to keep the king's commandment, and that in regard of the oath of God. ³ Be not hasty to go out of his sight: stand not in an evil thing; for he doeth whatsoever pleaseth him. ⁴ Where the word of a king is, there is power: and who may say unto him, What doest thou? ⁵ Whoso keepeth the commandment shall feel no evil thing: and a wise man's heart discerneth both time and judgment. ⁶ Because to every purpose there is time and judgment, therefore the misery of man is great upon him. ⁷ For he knoweth not that which shall be: for who can tell him when it shall be?

⁸ There is no man that hath power over the spirit to retain the spirit; neither hath he power in the day of death: and there is no discharge in that war; neither shall wickedness deliver those that are given to it. ⁹ All this have I seen,

v. 20. א' נ' v. 20. א' נ' v. 20. א' נ' v. 20. א' נ' v. 20. א' נ' v. 20. א' נ' v. 20. א' נ' v. 20. א' נ' v. 20. א' נ' v. 20.

v. 1. א' נ' v. 1. א' נ' v. 1. א' נ' v. 1. א' נ' v. 1. א' נ' v. 1. א' נ' v. 1. א' נ' v. 1. א' נ' v. 1. א' נ' v. 1.

and applied my heart unto every work that is done under the sun: *there is a time wherein one man ruleth over another to his own hurt.* ¹⁰ And so I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done: *this is also vanity.* ¹¹ Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. ¹² Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him: ¹³ but it shall not be well with the wicked, neither shall he prolong *his days, which are as a shadow;* because he feareth not before God.

¹⁴ There is a vanity which is done upon the earth; that there be just *men*, unto whom it happeneth according to the work of the wicked; again, there be wicked *men*, to whom it happeneth according to the work of the righteous: I said that this also is vanity. ¹⁵ Then I commended mirth, because a man hath no better thing under the sun, than to eat, and to drink, and to be merry: for that shall abide with him of his labour the days of his life, which God giveth him under the sun.

¹⁶ When I applied mine heart to know wisdom, and to see the business that is done upon the earth: (for also *there is that* neither day nor night seeth sleep with his eyes;) ¹⁷ then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek *it* out, yet he shall not find *it*; yea, farther, though a wise *man* think to know *it*, yet shall he not be able to find *it*.

CHAPTER IX.

For all this I considered in my heart even to declare all this, that the righteous, and the wise, and their works, *are* in the hand of God: no man knoweth either love or hatred *by all that is before them.* ² All things come alike to all: *there is one event* to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as *he* that feareth an oath. ³ This is an evil among all *things* that are done under the sun,

וַנִּתֵּן אֶת-לִבִּי לְכָל-מַעֲשֵׂה אֲשֶׁר נַעֲשֶׂה תַּחַת הַשָּׁמַיִם עֵת
אֲשֶׁר שָׁלַט הָאָדָם בָּאָדָם לָרַע לוֹ: וּבִדְבַר רֵאִיתִי רָשָׁעִים
קִבְּרִים וְזָבָאוּ וּמִמָּקוֹם קְדוֹשׁ יִחַלְכוּ וַיִּשְׁתַּכְּחוּ בְּעִיר אֲשֶׁר
בְּנִעֲשָׂו גִּם-זֶה הַכֹּל: אֲשֶׁר אֵין-נַעֲשֶׂה פְתָנָם מַעֲשֵׂה
הָרָעָה מְהֵרָה עַל-כֵּן מָלֵא לֵב בְּנֵי-הָאָדָם בָּהֶם לַעֲשׂוֹת
רָע: אֲשֶׁר חָטָא עֲשֵׂה רָע מָאֵת וּמֵאֲרִיךְ לוֹ בִּי גַם-יִוְרָע
אֲנִי אֲשֶׁר יִהְיֶה-טוֹב לִירְאֵי הָאֱלֹהִים אֲשֶׁר יִירָאוּ מִלִּפְנֵי:
וְטוֹב לֹא-יִהְיֶה לְרָשָׁע וְלֹא-יִאָּרֶךְ יָמָיו בְּצֵל אֲשֶׁר אֵינְנו
יָרֵא מִלִּפְנֵי אֱלֹהִים: יִשְׁ-הַכֵּל אֲשֶׁר נַעֲשֶׂה עַל-הָאָרֶץ
אֲשֶׁר וַיֵּשׁ צַדִּיקִים אֲשֶׁר מָגִיעַ אֲלֵהֶם כְּמַעֲשֵׂה הָרָשָׁעִים
וַיֵּשׁ רָשָׁעִים שְׂמִינִיעַ אֲלֵהֶם כְּמַעֲשֵׂה הַצַּדִּיקִים אֲמַרְתִּי
שְׁגִם-זֶה הַכֹּל: וַיִּשְׁבַּחְתִּי אֲנִי אֶת-הַשִּׂמְחָה אֲשֶׁר אֵין
טוֹב לָאָדָם תַּחַת הַשָּׁמַיִם כִּי אִם-לֵאמֹל וְלִשְׂתוֹת וְלִשְׂמֹחַ
וְהוּא יִלְנֶנּוּ בַּעֲמָלוֹ יָמֵי חַיָּו אֲשֶׁר-נָתַן לוֹ הָאֱלֹהִים תַּחַת
הַשָּׁמַיִם: כֹּאֲשֶׁר נָתַתִּי אֶת-לִבִּי לָרַעַת חֲכָמָה וְלִרְאוֹת
אֶת-הַעֲנָנִים אֲשֶׁר נַעֲשֶׂה עַל-הָאָרֶץ כִּי גַם בַּיּוֹם וּבַלַּיְלָה
שָׁנָה בְּעֵינָיו אֵינְנו רֹאֶה: וְרֵאִיתִי אֶת-כָּל-מַעֲשֵׂה הָאֱלֹהִים
כִּי לֹא יוֹכֵל הָאָדָם לִמְצוֹא אֶת-הַמַּעֲשֵׂה אֲשֶׁר נַעֲשֶׂה
תַּחַת-הַשָּׁמַיִם בְּשָׁל אֲשֶׁר יַעֲמַל הָאָדָם לְבַקֵּשׁ וְלֹא יִמָּצֵא
וְגַם אִם-יֹאמֶר הַחֲכָם לָרַעַת לֹא יוֹכֵל לִמְצֹא:

CAP. IX. ט

כִּי אֶת-כָּל-זֶה נָתַתִּי אֶל-לִבִּי וּלְבוֹר אֶת-כָּל-זֶה אֲשֶׁר
הַצַּדִּיקִים וְהַחֲכָמִים וְעַבְדֵיהֶם בְּיַד הָאֱלֹהִים גַּם-אֶהְיֶה
גַּם-שִׂנְאָה אֵין יוֹרֵעַ הָאָדָם הַכֹּל לִפְנֵיהֶם: הַכֹּל כֹּאֲשֶׁר
לְכָל מִקְרָה אֶחָד לַצַּדִּיק וְלָרָשָׁע לְטוֹב וְלַטָּהוֹר וְלַטָּמֵא
וְלִזְבָּח וְלֹאֲשֶׁר אֵינְנו זֹכֵר כְּחָטָא הַנִּשְׁכָּח כֹּאֲשֶׁר
שְׂבוּעָה יָרֵא: זֶה וְרָע בְּכָל אֲשֶׁר-נַעֲשֶׂה תַּחַת הַשָּׁמַיִם

4 כִּי־מִקְרָה אֶחָד לְכָל יוֹם לֵב בְּנֵי־הָאָדָם מְלֹא־דָע וְהוֹלָלוֹת
 בְּלִבָּבָם בְּחַיֵּיהֶם וְאַחֲרָיו אֶל־הַמָּתִים: כִּי־מִי אֲשֶׁר יִבְחַר
 אֵל * בְּל־הַחַיִּים יֵשׁ בְּטָחוֹן כִּי־לְכָל־כִּי הוּא טוֹב מִן־
 הָאֲרִיָּה הַמֵּת: כִּי הַחַיִּים יוֹדְעִים שְׂמִתּוֹ וְהַמָּתִים אֵינָם
 יוֹדְעִים מְאוּמָה וְאֵין־עוֹד לָהֶם שָׂכָר כִּי נִשְׁכַּח זִכְרָם:
 6 גַּם אֲהַבָתָם גַּם־שִׂנְאָתָם גַּם־קִנְאָתָם כִּבְר אֲבָדָה וְחֶלֶק
 אֵין־לָהֶם עוֹד לְעוֹלָם בְּכָל אֲשֶׁר־נַעֲשָׂה תַּחַת הַשָּׁמַיִם:
 7 לָךְ אֲכַל בְּשִׂמְחָה לַחֲמֶךְ וּשְׂתָה בְּלִב־טוֹב יִינֶךָ כִּי כָבֹד
 8 רָצָה הָאֱלֹהִים אֶת־מַעֲשֶׂיךָ: בְּכָל־עֵת יִהְיוּ בְּגִדֶיךָ לְבָנִים
 9 וְשִׁמֹן עַל־רֹאשְׁךָ אֶל־יַחֲסֹר: רְאֵה חַיִּים עִם־אִשָּׁה אֲשֶׁר־
 אֲהַבָתָ כָּל־יְמֵי חַיֵּי הַבְּלָךְ אֲשֶׁר נָתַן־לָךְ תַּחַת הַשָּׁמַיִם כֹּל
 יְמֵי הַבְּלָךְ כִּי הוּא חֶלֶקְךָ בְּחַיִּים וּבְעַמְלָךְ אֲשֶׁר־אַתָּה עֹמֵל
 11 תַּחַת הַשָּׁמַיִם: כֹּל אֲשֶׁר תִּמְצָא יֹדֶךָ לַעֲשׂוֹת בְּכַחַךְ עֲשֵׂה
 בִּי אֵין מַעֲשֵׂה וְחִשְׁבוֹן וְרַעַת וְחִכְמָה בִּשְׁאוֹל אֲשֶׁר אַתָּה
 12 הֹלֵךְ שָׁמָּה: שִׁבְתִּי וְרָאֵה תַּחַת־הַשָּׁמַיִם כִּי לֹא לְקָלִים
 הַמְּרוֹץ וְלֹא לַגְּבוּרִים הַמְּלַחֲמָה וְגַם לֹא לַחֲכָמִים לָחֵם
 וְגַם לֹא לַנְּבִנִים עֵשֶׂר וְגַם לֹא לַיֹּדְעִים חָן בִּיעֵת וּפְגַע
 13 יִקְרָה אֶת־כָּלָם: כִּי גַם לֹא־יָדַע הָאָדָם אֶת־עֲתוֹ בְּגִדִים
 שִׁנְאֵי־חַיִּים בְּמִצּוֹרָה רָעָה וּכְצַפְרִים הֶאֱחָזוֹת בַּפֶּחַ כֹּהֵם
 יוֹקֵשִׁים בְּנֵי הָאָדָם לַעֲת רָעָה כְּשֶׁתִּפּוֹל עֲלֵיהֶם פְּתָאֵם:
 14 גַּם־זֶה רָאִיתִי חֲכָמָה תַּחַת הַשָּׁמַיִם וְגִדּוּלָה הִיא אֵלַי:
 15 עִיר קְטָנָה וְאֲנָשִׁים בָּהּ מְעַט וּבְא־אֵלֶיהָ מֶלֶךְ גָּדוֹל וְסַבָּב
 16 אֹתָהּ וּבָנָה עָלֶיהָ מִצּוֹרִים גְּדוֹלִים: וּמִצָּא בָּהּ אִישׁ מִסְכֵּן
 17 חָכָם וּמִלִּט־הוּא אֶת־הָעִיר בְּחֲכָמָתוֹ וְאָדָם לֹא זָכַר אֶת־
 18 הָאִישׁ הַמִּסְכֵּן הַהוּא: וְאָמַרְתִּי אֲנִי טוֹבָה חֲכָמָה מִגְּבוּרָה
 וְחֲכָמַת הַמִּסְכֵּן בְּזוּיָהּ וּדְבָרָיו אֵינָם נִשְׁמָעִים: דְּבָרֵי
 19 חֲכָמִים בְּנִחַת נִשְׁמָעִים מוֹעֶקֶת מוֹשֵׁל בְּכַסְיִים: טוֹבָה
 20 חֲכָמָה מִכָּל־יָרֵב וְחֹטֵא אֶחָד יַאֲבֹד טוֹבָה הִרְבָּה:

that *there is* one event unto all: yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that *they go* to the dead. ⁴For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. ⁵For the living know that they shall die: but the dead know not any thing, neither have they any more a reward: for the memory of them is forgotten. ⁶Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any *thing* that is done under the sun.

⁷Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works. ⁸Let thy garments be always white; and let thy head lack no ointment. ⁹Live joyfully with the wife whom thou lovest all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: for that is thy portion in *this* life, and in thy labour which thou takest under the sun.

¹⁰Whatsoever thy hand findeth to do, do *it* with thy might: for *there is* no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.

¹¹I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill; but time and chance happeneth to them all. ¹²For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are caught in the snare; so are the sons of men snared in an evil time, when it falleth suddenly upon them.—¹³This wisdom have I seen also under the sun, and it seemed great unto me: ¹⁴*There was* a little city, and few men within it; and there came a great king against it, and besieged it, and built great bulwarks against it: ¹⁵now there was found in it a poor wise man, and he by his wisdom delivered the city; yet no man remembered that same poor man. ¹⁶Then said I, Wisdom is better than strength: nevertheless the poor man's wisdom is despised, and his words are not heard.

¹⁷The words of wise men are heard in quiet more than the cry of him that ruleth among fools. ¹⁸Wisdom is better than weapons of war: but one sinner destroyeth much good.

CHAPTER X.

CAP. X. ' 9

DEAD flies cause the ointment of the apothecary to send forth a stinking savour: *so doth a little folly him that is in reputation for wisdom and honour.* ²A wise man's heart is at his right hand; but a fool's heart at his left. ³Yea also, when he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one that he is a fool.

⁴If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences. ⁵There is an evil which I have seen under the sun, as an error which proceedeth from the ruler: ⁶folly is set in great dignity, and the rich sit in low place. ⁷I have seen servants upon horses, and princes walking as servants upon the earth. ⁸He that diggeth a pit shall fall into it; and whoso breaketh an hedge, a serpent shall bite him. ⁹Whoso removeth stones shall be hurt therewith; and he that cleaveth wood shall be endangered thereby. ¹⁰If the iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct. ¹¹Surely the serpent will bite without enchantment, and a babbler is no better. ¹²The words of a wise man's mouth are gracious; but the lips of a fool will swallow up himself. ¹³The beginning of the words of his mouth is foolishness: and the end of his talk is mischievous madness. ¹⁴A fool also is full of words: a man cannot tell what shall be; and what shall be after him, who can tell him? ¹⁵The labour of the foolish wearith every one of them, because he knoweth not how to go to the city. ¹⁶Woe to thee, O land, when thy king is a child, and thy princes eat in the morning! ¹⁷Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness! ¹⁸By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through. ¹⁹A feast is made for laughter, and wine maketh merry: but money answereth all things. ²⁰Curse not the king, no, not in thy thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell the matter.

CHAPTER XI.

CAST thy bread upon the waters: for thou shalt find it after many days. ²Give a portion to seven, and also to eight; for thou knowest not what evil shall be

א זבובי מות יבאיש יביע שמן רוקח יקר מחכמה מכבוד
ב סבלות מעט: לב חכם לימינו ולב כסיל לשמאלו: וגם
ג בדרך כשהסבל הלך לבו חסר ואמר לכל סבל הוא:
ד אסרוח המושל תעלה עליך מקומך אל-תנח כי מרפא
ה ינח חסאים גדולים: יש רעה ראיתי תחת השמש
ו בשונה שיצא מלפני השליט: נתן הסבל במרומים
ז רבים ועשירים בשפל ישבו: ראיתי עבדים על-סוסים
ח ושרים חלכים בעבדים על-הארץ: חפר גומין בו יפל
ט ופרץ גדר ישכנו נחש: מסיע אבנים יעצב בהם בוקע
י עצים יסכן גם: אסקהה הברזל והוא לא-פנים קלל
יא וחילים יגבר ויתרון הכשיר חכמה: אם-ישך הנחש
יב בלוא-לחש ואין יתרון לבעל הלשון: דברי פי-חכם חן
יג וספתות כסיל תבלענו: תחלת דברי-פיהו סבלות ואחרית
יד פיהו הוללות רעה: והסבל ירבה דברים לא-ידע האדם
טו מה-שיהיה ואשר יהיה מאחריו מי יגיד לו: עמל
יז הכסילים תנוענו אשר לא-ידע ללכת אל-עיר: אי-לך
יח ארץ שמלכך נער ושריך בכרך יאכלו: אשריך ארץ
יט שמלכך בן-חורים ושריך בעת יאכלו בגבורה ולא בשתי:
כ בעצלתים ימך המקרה ובשפלות ידים ידלך הבית:
כא לשחוק עשים לחם ויין ישמח חיים והכסף יענה את-
ב הכל: גם במדעד מלך אל-תקלל ובחדרי משכבך אל-
תקלל עשיר כי עוף השמים יוליך את-הקול ובעל הכנפים
יגיד דבר:

CAP. XI. יא

יא

א שלח לחמך על-פני המים כי-ברב הימים תמצאנו: תן
ב חלק לשבעה וגם לשמונה כי לא תדע מה-יהיה רעה

- עַל-הָאָרֶץ: אִם-יִמְלְאוּ הָעֵבִים נֶשֶׁם עַל-הָאָרֶץ יִרְקוּ 3
וְאִם-יִפֹּל עֵץ בְּדָרוֹם וְאִם בְּצָפוֹן מִקּוֹם שִׁיפּוֹל הָעֵץ שָׁם
יְהוּא: שֹׁמֵר רוּחַ לֹא יִזְרַע וְרֹאֶה בָעֵבִים לֹא יִקְצֹר: 4
כַּאֲשֶׁר אֵינָהּ יֹדֵעַ מִהֲדֵרֶךְ הָרוּחַ כַּעֲצָמִים בְּבֶטֶן הַמְּלָאָה
כִּכָּה לֹא תִדַּע אֶת-מַעֲשֵׂה הָאֱלֹהִים אֲשֶׁר יַעֲשֶׂה אֶת-
הַכֹּל: בְּבִקְרָה זָרַע אֶת-זֶרְעָהּ וּלְעֶרֶב אֶל-תַּנְחַ יְדָהּ כִּי אֵינָהּ 6
יֹדֵעַ אִי זֶה יִכְשֹׁל הַזֶּה אוֹיָהּ וְאִם-שְׁנֵיתָם כַּאֲחֵד טוֹבִים:
וּמִתּוֹק הָאֹר וטוֹב לְעֵינַיִם לִרְאוֹת אֶת-הַשֶּׁמֶשׁ: כִּי אִם- 7
שְׁנַיִם הִרְבֵּה יִחְיֶה הָאָדָם בְּכֹלם יִשְׂמַח וְיִזְכֹּר אֶת-יָמָיו
הַחֹשֶׁךְ כִּי-הִרְבֵּה יִהְיֶה כָל-שָׁבָא הַכֹּל: שֹׁמֵךְ בַּחוּר 9
בִּילֻדוֹתָהּ וְיִטִּיבָהּ לִבָּהּ בַּיָּמִי בַּחוּרוֹתֶיהָ וְהִלָּךְ בְּדַרְכֶּיהָ
לִבָּהּ וּבִמְרָאֵי עֵינֶיהָ וְדָעָה כִּי עַל-כָּל-אֵלֶּה יִבְיָאֶה הָאֱלֹהִים
בְּמִשְׁפָּט: וְהָסֵר כָּעֵם מִלִּפְנֵי וְהַעֲבִיר רָעָה מִבִּשְׂרָהּ כִּי- 1
הַיָּלִידוֹת וְהַשְּׁחָרוֹת הַכֹּל:

יב

CAP. XII. יב

- וְזָכַר אֶת-בּוֹרְאֶיהָ בַּיָּמִי בַּחוּרוֹתֶיהָ עַד אֲשֶׁר לֹא-יָבֹאוּ יָמָיו 1
הַרְעָה וְהִגִּיעוּ שָׁנִים אֲשֶׁר תֹּאמַר אֵין-לִי בָהֶם חֶפֶץ: עַד 2
אֲשֶׁר לֹא-תִחַשֵּׁךְ הַשֶּׁמֶשׁ וְהָאֹר וְהַיָּחַם וְהַקּוֹכְבִּים וְשָׁבוּ
הָעֵבִים אַחֵר הַגֶּשֶׁם: בַּיּוֹם שִׁזְעוּ שְׁמֵרֵי הַבַּיִת וְהַתְּעוֹתוֹ 3
אֲנִשִּׁי הַחֵיל וּבִטְלוּ הַטַּחֲנוֹת כִּי מַעֲטוֹ וְחִשְׁקוֹ הִרְאוֹת
בְּאַרְבּוֹת: וְסָגְרוּ דִלְתֵּימָם בְּשׁוֹךְ בִּשְׁפָל קוֹל הַטַּחֲנָה וַיִּקְוֶם 4
לְקוֹל הַצִּפּוֹר וַיִּשְׁחוּ כָל-בָּנוֹת הַשִּׁיר: גַּם מִגִּבֵּה יִירָאוּ 5
וְחַתְחָתִים בְּדֶרֶךְ וַיִּנְאֹץ הַשֶּׁקֶר וַיִּסְתַּבֵּל הַחֲנֹב וַתִּפֹּר
הָאֲבִיוֹנָה כִּי-הִלָּךְ הָאָדָם אֶל-בֵּית עֲלָמוֹ וְסָבְבוּ בְּשׁוֹךְ
הַסּוֹפְקִים: עַד אֲשֶׁר לֹא-יִרְחֹק חֶבֶל הַכֶּסֶף וְתֵרֶץ גִּלְתָּ 6
הַזָּהָב וְתִשָּׁבֵר כָּד עַל-הַמִּבְּוֶע וְנִרְץ הַגִּלְגָּל אֶל-הַבּוֹר:
וַיִּשָּׁב הָעֹפֶר עַל-הָאָרֶץ כִּשְׁהִיָּה וְהָרוּחַ תִּשׁוּב אֶל-הָאֱלֹהִים 7

upon the earth. ³If the clouds be full of rain, they empty themselves upon the earth: and if the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be. ⁴He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap. ⁵As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child: even so thou knowest not the works of God who maketh all. ⁶In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.

⁷Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun: ⁸but if a man live many years, and rejoice in them all; yet let him remember the days of darkness, for they shall be many. All that cometh is vanity. ⁹Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment. ¹⁰Therefore remove sorrow from thy heart, and put away evil from thy flesh: for childhood and youth are vanity.

CHAPTER XII.

REMEMBER now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them; ²while the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain: ³in the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, ⁴and the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low; ⁵also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and a desire shall fail: because man goeth to his long home, and the mourners go about the streets: ⁶or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern. ⁷Then shall the dust return to the earth as it was: and the spirit shall return unto God

who gave it. ⁸Vanity of vanities, saith the preacher; all is vanity.

⁹And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs. ¹⁰The preacher sought to find out acceptable words: and that which was written was upright, even words of truth. ¹¹The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd. ¹²And further, by these, my son, be admonished: of making many books there is no end; and much study is a weariness of the flesh.

¹³LET us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man. ¹⁴For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

9 8 אִשֶּׁר נִתְּנָה: הַכֹּל הַבְּלִים אָמַר הַקֹּהֲלֵת הַכֹּל הַכֹּל: וַיֵּתֶר
שֶׁהִיא קֹהֲלֵת חֲכָם עוֹד לַמֶּדְרֵעַת אֶת־הָעָם וְאִנּוֹן וְחֶקֶר
י תִּקַּן מִשְׁלִים הִרְבָּה: בִּקְשׁ קֹהֲלֵת לְמַצָּא דְבַר־יֶחֱפֵץ וּכְתוּב
11 יִשָּׁר דְּבַר־יֶאֱמֵת: דְּבַר־יֶחֱכָמִים בְּדַרְכֵּנוֹת וּכְמִשְׁמָרוֹת
12 נְטוּעִים בְּעָלֵי אִסְכּוֹת נִתְּנוּ מִרְעָה אֶחָד: וַיֵּתֶר מִהֶמָּה
בְּנֵי הַזֶּהָר עֲשׂוֹת סִפְרִים הִרְבָּה אֵין קֶץ וְלִהְיוֹת הִרְבָּה
13 יִגְעַת בְּיָשָׁר: ׀ וְיֶדְבַר הַכֹּל נִשְׁמָע אֶת־הָאֱלֹהִים יִרְאֵ
14 וְאֶת־מִצְוֹתָיו שְׁמֹר כִּי־זֶה כָּל־הָאָדָם: בִּי אֶת־כָּל־מַעֲשֵׂה
הָאֱלֹהִים יָבֹא בְּמִשְׁפָּט עַל כָּל־נַעֲלָם אִם־טוֹב וְאִם־רָע:
סוף דבר הכל נשמע את האלהים ירא ואת מצותיו שמור כי זה כל
האדם: סימן יתקן:

סכום פסוקי דספר קהלת מאתים ועשרים ושנים. וסימנו מה שהיה
כבר נקרא שמו. וגם חציו מה שהיה כבר נקרא שמו. וסדריו
ארבעה. וסימנו אבא כס אורה יה:

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